

THE CONGO MISSIONARY MESSENGER

THREE GENERAL IMPRESSIONS OF AFRICA

I want to share with you these three general impressions just very quickly and then to more specific observations.

1. **Overwhelming task**—The proportions of the task are tremendous. I share completely with Brother Toews his feeling about the proportions of the task; they are overwhelming.
2. **Difficulties baffling**—Another impression about the peculiar difficulties of it—I would say they are baffling. The kinds of problems that our missionaries must be prepared to face and to deal with are peculiarly difficult because of the nature of the culture and of the conditions that obtain.
3. **Missionaries are superior people**—Then also this impression about the people who are at the task. **I say they are superior.** We have a capable, deeply-devoted force of missionaries out there, including these who are here with us today and who are about to go back. If there's anything wrong with them it's that only one thing: there aren't enough of them. The proportions of the task are overwhelming and the peculiar difficulties of it baffling but the people who are at it are superior, and our job is to prepare them better, our job is to support them with our means and our prayers.

Milo A. Rediger, *president*
Congo Inland Mission Board

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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 Rev. and Mrs. Rudolph Martens
 Miss Irena Liechty
 Miss Aganetha Friesen

Banga via Charlesville

Rev. and Mrs. Levi Keidel, Jr.
 Rev. and Mrs. Sam Ediger
 Rev. and Mrs. R. F. Schnell

Mutena via Tshikapa

Rev. and Mrs. Geo. B. Neufeld
 Miss Lois Slagle
 Rev. and Mrs. Elmer Dick
 Rev. and Mrs. Loyd Brown

Kamayala via Kahemba

Miss Erma Birky
 Rev. and Mrs. Ben Eidse
 Rev. Victor Buck

Bruxelles, Belgium

Rev. and Mrs. Earl Roth
 Miss Donna Williams
 Miss Betty Quiring

Nyanga via Tshikapa

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 Miss Lodema Short
 Miss Frieda Guengerich
 Miss Anna Quiring
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C.I.M. AFFAIRS

As we begin a New Year of activities we extend to each reader of the **Messenger** hearty greetings for 1955 and thank you again for your prayers, support and concern for that portion of God's work in Congo entrusted to the missionaries, board members and staff of the Congo Inland Mission.

RETURNING TO CONGO

Dr. and Mrs. M. H. Schwartz, Judith Ann and Robert left Chicago by plane on the morning of December 30, arriving in Kikwit January 3. The children will enter school at Ecole Belle Vue, Kajiji, this being their first separation from their parents. After a six month furlough, Dr. and Mrs. Schwartz take up again their duties at Mukedi station. Needless to say the missionaries and Africans are grateful for their return.

Miss Aganetha Friesen, R.N., left New York by steamer January 2 for her third term of service. She will headquarter at Charlesville giving assistance also to the medical and evangelistic work in all areas of our Tshiluba speaking field.

FURLONGHS

Miss Kornelia Unrau, R.N., left Nyanga station Saturday, November 27, arriving in Chicago Friday, December 3. She will be at home with relatives at Dallas, Oregon, during her furlough.

Miss Mary Miller is scheduled to leave Congo about January 15, for her furlough. Miss Berta Mangold, R.N., of the Landli Dea-

coness Society of Switzerland, has been loaned to C.I.M. to assume Miss Miller's responsibilities in the medical work at Kamayala during Miss Miller's furlough.

MRS. SPRUNGER'S ILLNESS

We are happy to report that Mrs. V. J. Sprunger's first round of surgery was successful and that she recovered from pneumonia and was able to spend Christmas at Bluffton, Ohio with her family. The Sprungers are grateful for the prayers and concern of all and thank each one of you sincerely. Please continue to pray as she returns to Chicago for further surgery the latter part of January.

LOIS SLAGLE BETTER

Miss Lois Slagle spent the greater part of November at Charlesville under the care of Dr. Martens and reports that she is better. She is expected to have surgery when Dr. Schwartz returns.

Miss Tina Quiring underwent surgery at Bethel hospital, Newton, Kansas, before Christmas. She has made a fine recovery and is at Mountain Lake, Minnesota again with her father, Rev. H. H. Quiring.

CONGO PAX UNIT

The Executive Committee has approved the acceptance of four young men for the first short term missionaries to C.I.M. Three of these men are being assigned to C.I.M. by the Mennonite Central Committee for their alternative military service as permitted by Selective Service. All of the men are missionary candidates looking forward to a life time service in foreign fields. The term CONGO PAX UNIT is adopted from the use of the term applied to other I-W men under M.C.C. in Europe and Asia. The CONGO PAX MEN are Loyal Schmidt, Abbotsford, B.C., David Claassen, Newton, Kansas, Larry Kauffman, Windom, Kansas and Fremont Regier, Whitewater, Kansas.

ANOTHER C.I.M. DOCTOR

Plans are being made for Dr. and Mrs. John Zook of Portland, Oregon, to go to Belgium this summer for the courses in tropical medicine and French. Dr. Zook was born in Congo, his parents having been missionaries of the Unevangelized Tribes Mission at Kajiji. The parents could not return because of health. The Zooks are members of the First Mennonite Church of Portland.

VISITORS IN CONGO

February 10 to 26, Rev. and Mrs. Andrew
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VOL. XXV. Jan.-Feb., 1955 NO. 1

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editor: Mr. H. A. Driver

Field Editor: Mrs. Lawrence Rempel

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

Report of President Milo A. Rediger to

THE CONGO INLAND MISSION BOARD

Meadows, Illinois—October 12, 1954

I cannot help but make reference, first of all, to a few verses in St. John's record of the Gospel chapter 20, verse 19f. "Then the same day day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, receive ye the Holy Ghost." I'm thinking particularly of those words which Jesus said to His disciples, "as my Father hath sent me, even so send I you." The Christian mission doesn't grow primarily out of human love, it isn't simply philanthropy; the Christian mission grows out of the love of God. We might say that our going grows out of His coming, and that puts into this venture something more than just the idea of social reconstruction or even the loftiest and noblest enthusiasms and motivations that we might have to help our fellowmen. There is a necessity about this because of the very nature of the enterprise. We're told in the Bible that "the Word became flesh," and it isn't indicated that it was the flesh of any one race or of only one kind, but that the Word became flesh. As a result the Gospel is equally at home in any and all hearts among the races of the world. But the conditions in different parts of the world and among different races are so very different that many adjustments are required, and it is necessary for us to study carefully how to adapt to the particular culture, needs and conditions of the particular area in which we work, our presentation of the message and our propagation of the Gospel.

I want to share with you several impressions that were made upon my mind and my heart; and I believe with Brother Toews that I came back different from what I was when I went; I cannot be the same ever again in relation to the world-wide mission of the church. I have to remember, of course, that I am

speaking here in the presence of the members of the board and must therefore be business-like about it. I am going to state a number of observations which have to do with more or less general policies which I think are suggested and pointed up by the conditions that exist now in the Congo. The things that have happened in the past five or ten years, the rapid rate of development and growth, not only of our own work but in the country as a whole, perhaps suggest some new policies or some re-thinking of present policies in order that we might continue now under these new conditions with the greatest degree of effectiveness in the work which God has called us to do.

I Time Is Running Out

First I want to re-emphasize what I alluded to when we opened the morning session of this meeting, that **time is running out**. At least, time is running out for certain kinds of missionary activities. Some of the missions in Africa that have insisted they want to be entirely what is called "evangelistic" and that they didn't have time to trouble with the medical work, the educational work, the agricultural work, are, in some parts of Africa already having a very difficult time. Most of Africa is still wide open to missions, but it seems to me that we need to face the fact that we're going to have to build the framework of our future in Africa through our educational work, our medical work, and other applied aspects of Christianity. We must strengthen these social frameworks within which we carry on a primarily evangelistic task—a task that is, by its very nature, evangelistic or else it isn't a task worth doing at all. Every missionary on the field is an evangelistic missionary and, frankly, I shy away from some of the departmentalization and some of the identifications that we, ourselves, of necessity, I suppose, use. That one is a medical missionary and another is an educational missionary and somebody else is an evangelistic missionary is an over-simplification. I am quite sure that Dr. Schwartz and Dr. Martens are evangelistic missionaries and that Larry Rempel and Art Janz are evangelistic missionaries, yet these people are medical doctors and house



DR. M. A. REDIGER
Chairman C.I.M. Board

Dr. Rediger was a member of the study group that toured Africa and the Middle East last Summer under the direction of Dr. Emory Ross.

builders. I am convinced that we must do two things. We must forever keep uppermost and foremost the primary aim of our mission which is the same as the mission of the church everywhere; that is an evangelistic aim. It is to evangelize the world; to complete, or to work toward the completion of, the sadly unfinished task of evangelizing the world, and to do as much of it as we can in our generation. But I am convinced, secondly, that in order to stay in Africa—and missions haven't stayed in some other parts of the world because of some of these same difficulties and problems—to do this evangelistic job, we are going to have to strengthen these educational and medical and agricultural and other kinds of frameworks in which we render our service. That isn't simply a matter of taking a side road in order to stay in Africa. We need to think of these aspects of our work not just as arms of it—they are the work. We need to think of them in this way. Take, for example, a hospital in Africa. The purpose of running a hospital in Africa is not simply to fill the beds with natives so we can have an opportunity to preach the Gospel to them.

It seems to me that there is much more to it than that. The preaching of the Gospel must harmonize with the total spirit and atmosphere and philosophy of the whole medical program. The ministration to the physical needs of the people supports and magnifies and makes fruitful the preaching of the Gospel because it demonstrates and exemplifies it and puts life into the words. I think the Congo Inland Mission has a good reputation in the Belgian Congo, both with the government and with other missions and missionaries, because, to a great extent, this is true in our educational program, in our medical program and in all of the various services that our missionaries render to the Africans. It seems to me then, that to continue our work in Africa, we must take larger views of sin and grace and must constantly be battling the one and preaching the other, but doing it in and through every aspect of human life as we find it and as we try to remold and redirect it. We must keep clear the vital and primary evangelistic aim of our mission, but we must be able to work it out in our classrooms, and dispensaries, and hospitals, and fields as well as in our chapels.

II Missionary Must Expect to Give His Work to Others

A second observation is that the missionary must always be working himself out of a job. This emphasis upon the indigenous church is something which we can well afford to think about. In some of our areas it has a good beginning and has perhaps been developed as rapidly and as far as it could have been. In some other areas this is not true. But it seems to me that we must discover and train and counsel and trust African leaders for the church, for the schools, and for other responsibilities. Fostering and cultivating a more indigenous church becomes more and more significant as we have the feeling that time may be running out. The missionary out there and we here at home must have the same viewpoint; we must always be working to work ourselves out of a job. We must always be working toward the establishment of a church, of a society, that is deeply and definitely Christian and that will continue to go on if the missionary does or must leave. And if he does leave, he must go somewhere else and start the same process over again and work at it again on an indigenous basis.

(Continued on page 22)

Letters from the Missionaries

AFTER ONE YEAR

Congo Inland Mission
Mutena via Tshikapa
Congo Belge, Africa
November, 1954

Dear Friends,

Jesus said: As long as I am in the world, I am the light of the world. John 9:5.

As we come nearer the time in which we celebrate the birth of our Saviour, we want to send our wishes for a blessed Christmas season. Our prayer is that God make you feel His presence more than ever before during this season.

We have been in Congo for a year now. The time has fairly flown since we first arrived. We are thankful to be in this land of seemingly limitless opportunities for ministering the word of light and life to the natives. The Lord has helped our station of Mutena to be host for two conferences—one, the annual conference for all the missionaries on the field—the other, a conference for native delegates from all the station church councils on the field, each one an annual affair. Of course, we've been studying the native language off and on since we arrived on the field, but we'd ask your prayers that we be able to speak it well.

In February and March, Marie began supervising in the primary school and teaching in the teacher's training school. Loyd started the industrial arts school by inaugurating a course of masonry. Altogether there are over six hundred pupils enrolled in station schools at Mutena; in the outstations of Mutena's area there are well over two thousand pupils enrolled. Please pray for the utilization of this daily opportunity to reach so many children with the Gospel of Jesus Christ.

In June, Marie had to have an operation, done by the two doctors in CIM. Praise God with us that she has recovered in a fine way and is beginning to resume station duties this month.

We've been to a few of the some forty-five outstations of the Mutena area. Our hearts go out to the crying need in these places for the preaching and exercise of the Gospel of Jesus Christ. Pray for the teacher-evangelists

located at each one of these places. Pray for the native Christian church. So many times we find professing Christians weakening and falling into sin. Pray that the Holy Spirit may work in the hearts of us missionaries, native leaders, and native Christians, that there may be a Spirit-powered revival here.

Thank you each one for your prayers, letters, and gifts. We wish you much joy in our Saviour Who is the light of this dark world. May we all help to lift up that Light Who is the Light of Life.

Sincerely in Christ,
Loyd and Marie Brown.

96 BAPTIZED AT NYANGA

Nyanga,
October 25, 1954

Dear Friends,

Home again! What a wonderful feeling! We are indeed happy to be here and at work once more, and praise God for His goodness to us. Our trip was quite pleasant from beginning to end although these Congo roads are as bumpy as ever. On the road from Chicago to New York in the red truck I got very sleepy and dozed off a number of times. Of course that did not happen here on Congo roads for obvious reasons. The road seems the worst between Matadi and Leopoldville. The sixteen days on the Atlantic were quite uneventful, calm and very restful. Our fellow passengers were all missionaries except one and time passed quickly. Then when we landed at Matadi we found room in the hotel and going through customs took only two days. Being there over Sunday gave us the opportunity of attending the Swedish Mission church service. It was their quarterly Thanksgiving offering Sunday and it thrilled us to see the packed auditorium, aisles and even the stairway to the balcony serving as seats. We left Matadi on the truck and, after two half-days, we were in Leo where we stayed with our co-workers of the C.I.M., Bob and Mabel Bontrager. Then we started the long trip home. On the way we visited Kandala, Kamayala, and Mukedi and arrived at Nyanga on September 18.

A very warm greeting awaited us here by the different groups of station people, but

the individual greetings and handshakes by old friends are even more precious.

We spent five days in the villages where we also examined baptismal candidates and were privileged to baptize eight of them. Last Sunday it was baptism Sunday here on the station and ninety-six made the covenant with their Lord. May they grow strong in their faith. Yesterday morning there were eight hundred ninety-six people in the service. Many of these do not yet know Christ. Help us to pray that a revival may break out.

A week ago Saturday we welcomed Amanda Reimer, our new nurse. We praise God for sending her and believe that He will bless her services here greatly.

This is a rainy forenoon when the Primary school children are not in school and so there have been many interruptions in the writing of this letter; but such is life on the mission field and we love it.

May God's very best be yours,

In His Service,
Agnes and F. H. Enns.

LIKE A GYPSY FAMILY

Mukedi via Kikwit
Congo Belge, Afrique
October 12, 1954

Dear Friends,

It is almost a year since we left America for the second time. In the course of events during this period of time, there are a few experiences that stand out in our minds.

The first is the project of a permanent church building in our largest business area where Catholic opposition was strong. In two months, by united effort and the united prayer of Africans, missionaries and home constituency, the church was completed with much joy and financial sacrifice by our Christians. The underhanded way in which the Catholic missionary priest attempted to hinder the building of that church caused many, many Africans to sympathize with our work and did more to hinder his own work than anything we could have done.

In the months of August and September we were able to lend a helping hand to our newly-taken-over station of Kamayala. This station was opened and occupied for many years by two single ladies. The work grew until it was impossible for them to handle it and they turned to CIM for additional personnel to help carry the heavy load. Larry constructed their first permanent

cement-block building with a permanent aluminum roof. It is a combination dwelling and storehouse and administration building. There is much building left to be done as more missionaries arrive and the work enlarges. Perhaps we shall be going back there after a few months.

All this moving from one station to another and then sometimes into a native village makes us feel like a gypsy family. What is more, Larry, at least, has had to pick up an extra language to use in some areas.

Another new experience we have had this term is that of sending a daughter to school away from home. It seemed this would be one of the biggest sacrifices a missionary has to make, but the Lord has given grace, more as the time drew nearer. Beverly (Bunny) writes every week and seems to be genuinely enjoying the school . . . especially since there is a swimming pool on the grounds. There are about thirty-four missionary children in this school started by the Mennonite Brethren Mission only a few years ago.

We just had the shocking news that polio has broken out at the school . . . the first case being a pre-school aged child of some of the missionaries there. The American Consulate at Leopoldville, the capitol, was contacted and serum was sent out on the first plane, so that by the time we heard of the disease, all of the school children had received the "shots." The nearest doctor to the school is two and one half hours' drive from the school, and then he is often away working in some other district. Again we are glad to be Americans and that serum, not available to everyone in America, was made available to us here in Africa in this time of need.

We want to thank you for your letters or other remembrances which prove to us that you are thinking and praying for us, and that you are interested in this work.

At this Christmas Season we are again thankful that "God so loved . . . THAT HE GAVE . . . that whosoever. . . ." This is the core of our message to our Africans. Hundreds have believed and accepted it. Thousands have not. We wish that you would continue to pray earnestly for our people.

Wishing you a Blessed Christmas and a Happy New Year,

The Larry Rempel family.

C.I.M. EVANGELIST WINS VILLAGE

Charlesville
November 23, 1954

Dear Friends:

Greetings in the lovely name of Him who is able to save them to the uttermost that come unto God by Him! We have rejoiced to see His saving power at work in the hearts of many during these past weeks. We pray and trust now that they shall give themselves over completely to Him that He may be able to will and to do of His good pleasure; to cast out all of the fears, superstition, and witchcraft, and replace them with the peace of God which passeth all understanding.

Last Sunday in the Kabambai territory it was our joy to baptize fifty-five people—all adults. Amongst them were a village chief and his wife, who asked that we come to their village to burn all the idols and witchcraft. We were also happy to see three couples take this step of faith together. In so many homes there is division—one saved, the other unsaved.

Last year the Lord gave us an evangelist who has proved himself to be outstanding in his love for the Lord and zeal in his work. We placed him in a new village where no one named the name of Christ. It wasn't long until he had a large class of newly blood-bought ones learning the fundamentals of their faith. Now when we came to visit the village, this evangelist presented eighty people whom he had been instructing. Of these, we found thirty who were ready for the step of baptism.

Several weeks ago we conducted a daily Bible school for one week for the children here on the station. The attendance was some over a hundred each day. There were thirty children who gave their hearts to Jesus. Many of the children who attended were Christians. It was something new for them to have handwork to do and how they did enjoy it. I felt doubly repaid for my efforts when after the lesson on the first day I held up a replica of what they had seen on the flannel-graph board and said, "Now each of you will get a picture like this that you may color and take home to

put on the wall." You should have seen their eyes grow big and sparkly as they uttered 'ohs' and 'ahs' of delight.

A series of meetings here on the station ended this past Sunday evening. Some of the meetings were held in the station church and others were held in different parts of our near village. By having some of the meetings in the village we were able to reach some who would not bestir themselves to come to the station church to hear the Word. Several souls were saved and others who had been following afar off expressed a desire to walk closer to Him. During this series of meetings we also had a special service each morning with the entire student body. The biggest results were in these meetings as these students were faced directly with the question: "What will you do with Jesus?" We noticed, however, that the older boys were hardening their hearts and resisting the invitation. Thursday evening we made this a special matter of prayer and on the following morning the Lord answered as several of the older ones went forward. Once again, the Holy Spirit impressed upon my own heart how important it is to win the boys and girls—even amongst the Africans. In pagan society they are not very old before they are acquainted with gross sin and we must needs bring them the message of Jesus' saving power while they are small.

Our hearts' cry to our heavenly Father is that our Christians might walk in newness of life, knowing that they have been delivered out of the hands of the enemy. That they might know the joy of victory over sin, being able always to triumph. Oh, surely Christ's desire for His church here is "That He might sanctify and cleanse it by the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

May God stir all our hearts to **pray exceedingly and wait expectantly** for great things as He continues to call out from these a peculiar people for His name.

For Congo's lost,

Harold and Gladys Graber.

SCHNELLS WRITE FROM LEO

Saturday, December 4, 1954

Dear Brother Driver:

Greetings from Congo. Muoyo wa bungili! I suppose you have received the letter I mailed from Savannah and also the telegram I sent from the boat. Just a brief review of the trip.

We got on the boat Saturday afternoon, but did not sail until Monday morning. Monday morning we anchored just outside the statue of Liberty and took on over 4000 cases of ammunition or 127 tons of it. We left Monday night around 6 P.M. for Savannah and arrived there Armistice Day, November 11. They loaded on a lot of LeTourneau scoop shovels, etc., and we left the same day. The next Tuesday we met a passenger boat from England sailing for South America by pre-arrangement at 7 A.M. in mid-ocean, to leave off one of the crew that was having fever for sometime. Remarkable timing. Calm sea and good weather until we arrived at Ango Pier Monday morning where they unloaded the ammunition. We arrived at Matadi Tuesday morning about 8 A.M. and THEN there was no rest, as the Baudouinville was coming in Thursday and we would probably have to wait till Monday to finish our business. So we did plenty of rushing for those two days. We managed finally with the help of the Swedish missionary to get through Tuesday. Tuesday night did a lot of checking and talking to get the baggage on the train. Wednesday morning, checked again to see that it was all out of the warehouse and on the train. I sent Helen and the children by train Thursday morning. After checking on baggage, I left Matadi at 8 A.M. and arrived here about an hour and a half after the family, just a little late for supper at Bontragers, where the family were. Mabel met them at the train. It was a tiresome 400 km. trip from Matadi. They have been having much rain and there were many puddles in the road.

Miss Gut was here at Leo to get the carry-all and take it to Wamba Luadi.

We had a good trip with the A.P.C.M. missionaries, some of them having colds. Junior has had a bad cold, but is feeling good this morning. As a whole, we are all feeling fine. May the Lord richly bless you and we'll be writing you soon again.

Yours in Him,
Russell and family.

MUTENA-GRAMS**SOMEONE PRAYED**

"The wind blew and beat upon the house."

The black clouds gathered quickly and began rolling out of the east. Suddenly the storm struck in all its fury—rain, wind, thunder, lightning, and then hail. Seven mothers and their babies were peacefully sleeping in the ward of the maternity hospital when, without warning, calamity struck. At the height of the storm the wind had suddenly lifted up a large portion of the roof over the ward. The heavy cement ridge rolls atop the roof crashed through the cement ceiling plates, scattering large pieces of debris in every direction. In a frenzy of fear those mothers with their babies came screaming out of the ward looking for a place of safety. Had one piece, with all its force of falling, struck a baby it would have meant death and would inflicted serious injury to a mother. But God was there! The pieces fell in every direction but just up to the foot of the beds. It was a proof of God's deliverance. When daylight came and it was possible to view the extent of the wreckage, heathen and Christian alike ascribed the safety of those mothers and their little ones only to our Heavenly Father. Someone at home had been praying for us! !

A NEAR GROOMLESS WEDDING

It was to be a double ceremony. The wife of one of our station teachers had finally acquired the ability to read—thus fulfilling one of the requisites of a Christian marriage. Another young man—a chef in a mining camp—was also to be married in the same ceremony. So preparation for the event was made accordingly. The young camp chef was not able to attend the practice on the day of the wedding for he was required to stay at his work until 1 P.M. so Leona Entz acted as groom in the practice of the wedding march. Four o'clock came—the scheduled time for the wedding—but the young camp chef had not arrived. It was decided to wait another half hour, and if in that time he failed to put in his appearance, the other couple would proceed with their ceremony. The half hour passed and still there was no groom. No attendants had been chosen because it was to be a double ceremony. Quickly they chose a girl and a young man to stand with them. The poor waiting bride had to remove the wedding clothes so the bridesmaid could be

properly attired for the occasion. Just as everything was in order to begin the service the groom came riding in on his bicycle all hot and winded from his long fast ride. After another short delay and another changing of clothes—for once more the bride had to put on the wedding clothes—the ceremony proceeded as originally planned.

HERE AND THERE

A WEEKLY D.V.B.S. under the direction of Mrs. Dick was conducted for a number of the grades in school at Mutena during the month of October and into November. A Gospel of John was presented to each child who successfully completed the assigned memory work.

GOVERNMENT SCHOOL INSPECTORS and their families gave Mutena practice in entertaining Belgian guests a number of times this year. The Industrial School inspector with his wife and two children paid us two visitors in June and again in October. During July the inspector of the regular schools, with his wife and two children, spent a week on the station. Then our own missionary inspector, Rev. Wiebe, made his inspection in September.

AT MANGO TIME the station staff piled in the big truck and journeyed over to the old station site at Kalamba to pick mangoes. Six large wash tubs were filled with the fruit which, canned green, makes a wonderful substitute for applesauce. There is a difference of opinion among the missionaries as to the edibility of the ripened fruit. Those with good imaginations believe themselves to be eating fresh sliced peaches while others cannot help but believe that the tree belongs to the same family of trees as the tree from which we obtain our turpentine.

GOSPELS OF JOHN are given to each person who registers for treatment at our dispensary and to each mother who enters our maternity hospital for her confinement. Many come for medical treatment who have no other contact with the mission. Some come from villages where there is no one to preach the Gospel. We are well aware that many of them do not know how to read the Word for themselves but there are always those in every village who can read. We have begun this distribution of the Gospel because we believe that the Word is quick and powerful to convict of sin and righteousness where our own words fail.

SHE FELT GOD she said. At the close of the Sunday service in the maternity ward we asked the mothers if there were those in the group who were Christians. One mother responded. Upon inquiry as to when she accepted Christ she replied that it was during her confinement since she had come to the station. Being interested in the circumstances of her conversion, we continued to question her. It was because she felt God (those were her own words) here—when she came that she felt constrained to accept Christ. It is our prayer that many others might feel this constraining influence of His presence as they come to the station to seek our medical aid.



DR. ELVINA MARTENS
examining slides

NEW DISPENSARY DEDICATED AT CHARLESVILLE

by Elvina Martens M. D.

October 31 marked the dedication and official opening of the new commodious brick dispensary at Charlesville, made possible by the generous gifts of Christian friends in the homeland, the skill and hard work of Rev. Glenn Rocke, our preacher-builder, and the labor of many Congolee Christian workmen.

Unless you have seen the old dispensary, you cannot understand our appreciation for the new one. In that small 10'x12' room

were all of our charts and supplies and served as consultation and injection room as well. Its veranda was used as a laboratory and dispensing room for medicines, while dressings were done under a grass roof at the rear. Patients were housed in one small brick ward and several mud and stick houses. Medicines and supplies were kept in three places—the office of the maternity hospital, which was also used for charting and some emergency treatments, the attic of our dwelling, and the storage room of the nurses' residence. Most of our surgical patients had to be sent to the Presbyterian Medical Center at Luebo, sixty miles away. Thus you can understand why our nurse, Lena Friesen, and I often would say, "If only our new dispensary were finished" or "When we get into the new dispensary, we can take care of this."

Now the day of dedication and opening had actually arrived. The crowd gathered on the lawn in front of the trim brick building with the aluminum roof. Above the veranda is artistically printed 'Dispensaire.' Our head African nurse led in an opening hymn. Rev. Glenn Rocke thanked the workmen for their part in building it and related how the building had been completed in so short a time by the help of God. His providential care was shown by the available and timely supply of needed material and by an exceptionally long dry season so that the roof could be put on before rains came. Pastor Kazadi Matthew told how the Charlesville people had asked for a doctor so many times and now that one is here they are happy that she has a good place in which to work. Then I spoke, expressing my appreciation for this building and reminding them of the generosity of friends in America which made it possible. Because there is a tendency to over-emphasize the importance of the medical work, both by Africans and Americans, I mentioned that I am here only because of my husband. After a hymn by our African medical staff brother, Levi Keidel of Banga gave the dedicatory message, using John 10:10 as a basis for a message on the healing of the body and the soul.

After the service all who wished made a tour of the new building. Would you like to join them? The front door opens into the doctor's office. Paper work is indispensable in any profession and here is where ours is to be done. It is also our private sanctuary

from the press of the throng. To the left a door opens into the store room where are kept all the medicines and supplies that formerly were scattered in three places. A sliding window is provided for me to give drugs to the native nurses. To the right of the office is the operating room with the remarkable, adjustable operating table, the creation of the combined genius of brethren Martens and Rocke.

We enter the veranda from the rear door of the operating room. The veranda serves as the waiting room though, if it isn't raining, the patients usually wait on the lawn. Opening on the right are two sliding windows into the chart room where is kept a chart for each patient. At the first window the patient presents his card bearing his dispensary number so the helper can find his chart. Then he moves to the next window where either Miss Friesen or the head African nurse sees him and writes an order for medicine. Seriously ill patients are told to wait for the doctor.

Medicines are dispensed on the veranda from a cart on wheels. Injections are given in the medicine room and also medicines are mixed here. To the left of the veranda is the doctor's examining room which we also use as a classroom for student nurses. Next to the examining room is the laboratory and beyond that a room for treatment of ulcers (not peptic), those foul sores so prevalent in the tropics. A feature of this "ulcer" room is a concrete bench which can be scrubbed, the water draining into a floor drain.

A short distance back of the dispensary are the new mud-brick, metal-roofed patient rooms or wards. There are four rooms, each housing four patients and their relations and friends. The Congolee do not like to sleep alone. The more in the room the merrier! Each patient brings along a helper to prepare his food and otherwise "special" him. The problem is to keep the family and relations out of the patient's room.

We are quite proud of our new dispensary and want to thank each one of you who gave to this cause. Please join us in earnest prayer for consecrated African personnel to staff it. Pray for those we have now and for us as we serve, "That they might have life, and that they might have it more abundantly."

Charlesville.

KAMAYALA ECHOES

by Miss Mary Miller

"Is anything too hard for the Lord?" Gen. 18:14

"There is nothing too hard for Thee:" Jere. 32:17

"For with God nothing shall be impossible." Luke 1:37

How wonderful to know we have a God to whom nothing is impossible. Out here, we seem to see that promise fulfilled time and time again. People steeped in sin and witch-craft, lifted up and changed by the Grace of God and become ministers of the Lord to their own people.

We have again been spending weekends in the villages and holding regional meetings. Listen to a few testimonies as the candidates come for their examination. One woman said, "I was a liar and a thief, I danced and did many things wrong but none of these things gave me joy. Then I heard about Jesus, I came to Him and He saved me from all my sin." One old gray haired woman when asked, when is Jesus coming back, answered, "Tshokwe don't know, white teachers don't know, no one else knows, only God knows, but Jesus is coming to get me." Wish you could have seen the joy in her face, as she told us the above answer.

Listen! Yet again to another woman who has been a hindrance to her Christian husband for several years now saved by God's grace. Well, I will let her tell you about it. "My husband has been a Christian for many years but I refused to accept Christ. Then one day the pastor came to my village and told us about Jesus. This time my heart was touched and I accepted Jesus into my heart. Since then my heart is full of joy, and we could add, and so is her husband's heart full of joy."

Wonder are you tired reading these testimonies, let me give you one more. A very old woman, hair white, face wrinkled, walking with a cane and as she entered the sombola where we were giving the examinations, stood, leaning on her cane and when asked to tell about her conversion, remarked, "well I'm an old woman and I can't tell you much about it but I know I'm saved. Jesus is in my heart." As she told us her face was lighted up with the joy of the Lord and you know she didn't look so very old any

more. Later when asked for their offering toward the new church, she offered a pigeon with the words, "It is all I have." Some one else gave all she had and God blest and multiplied that gift. I believe He will do it for our old lady with the face of joy.

We arrived at our Poste Saturday morning. Our Pastor met us and told us the following: "Yesterday a terrible storm came up and large hail stones started to fall. The hail was larger than I have ever seen and would hurt if hit by it. We knew the Evangelists were on their way with their people, coming for the meetings. We gathered together here and we prayed and at once the hail passed over and fell in the valley below us and the sun shone." "Is anything too hard for the Lord?"

We have started singing lessons at our Kahemba Post, each Thursday evening. Mr. Eidse and Miss Birky take the organ and spend about an hour and a half teaching new hymns. There is quite a crowd attending that class. Pray that through the singing of the hymns and the Word spoken hearts will be touched and souls saved.

The children keep fairly well. The Lord saw fit to take two new babies to Himself. The older orphans are doing better in school and are especially better in their Bible memory work. We trust the seed sown in their young hearts will bear fruit unto Life Eternal.

Additions are coming to the Leprosarium and we continually have a hard time to supply enough houses for them to live in. Pray that everyone who comes will learn to love and serve the Lord Jesus.

A number of new babies have been born at the hospital. Most of them to the wives of the village evangelists and our own village people. Many village people come to us for help and this gives us the privilege of giving them the Bread of Life. Please pray that these patients will be saved e'er they return to their villages.

The Lord willing I expect to leave for furlough January 15, by plane, arriving in New York early in the morning of January 18. Hope to be seeing all of you sometime while on furlough. As far as I know I will be staying with my father and can be contacted there c/o Mr. Miller, 1044 Edison Avenue, Sunbury, Pennsylvania.

We wish you the best New Year you have ever had and God bless you until we meet.

C.I.M. AND ALLENTOWN M.B.C.

Eldora Rempel

On November 13-20, forty different missionaries representing the major mission fields of the world, spent the week together at the Bethel Mennonite Church of Allentown, Pennsylvania, in study and sharing with one another. The Congo Inland Mission was represented by missionaries Bertha Miller and Agnes Sprunger and Mr. Driver and Eldora Rempel of the home office. Each day the students of the Berean Bible School, located in Allentown, joined us in periods of discussion and information. The days began with an hour prayer service at 9:00 followed by a Bible Study period conducted by Rev. Gerald Stover of Souderton, Pennsylvania. During that hour we were always richly fed from His Word, our thoughts being directed to the Prayer Life. The hour before the noon dinner was called the Berean Hour in which the Berean students gathered together with a different missionary each day and many questions that had been aroused in the minds of these students were discussed during this time. We do praise God for these young people who are vitally interested and concerned about **God's leading** in their lives.

The afternoons were spent in the form of missionary symposiums at which time about four or five missionaries, usually each from a different field, directed the discussions from the platform, generally directing our thinking to some missionary problems on the field or at home. Each evening service began with a sound film being shown at 7:00 which represented some field of one the missionaries present. The evening services concluded with a **challenging message** by one of the missionaries which were informative and stirred our hearts to give our lives more completely to Him. All of the services were interspersed with much good lively singing and the special numbers, instrumental and vocal, from various surrounding churches and the Berean Bible School, really thrilled our hearts.

The missionaries also enjoyed the privilege of being able to visit Social Study classes in the High Schools of Allentown and also we all participated in various Bible Clubs of Allentown. What an **opportunity to give forth His word** and present the needs of the different fields.

Throughout the week we were always entertained for each meal at the Bethel Mennonite Church and what gracious hosts they were. We are grateful to the women of that church who so faithfully gave of their time each day and did such a splendid job of proving what good Pennsylvania Dutch cooking is like.

We all felt that the week, though a busy one, had been spent in a most interesting way and we had all been informed of the conditions and needs of each field represented in a way which brought us closer to one another. We urge other church groups to have similar Missionary Conferences and we know God will bless you for it.

C. I. M. AFFAIRS

(Continued from page 3)

Shelly of the Mennonite Biblical Seminary staff and Mr. Harry Detwiler, lay church leader of Souderton, Pennsylvania, will be visiting our C.I.M. field. This Congo stop is mid way for this party on their world tour that will include the Philippines, China, Japan, India, Jordan, Ethiopia, East Africa and Europe.

C.I.M. HOME SECRETARY AT WAUSEON, OHIO

Yours truly who has been trying to serve C.I.M. in various capacities the past six years hopes to spend most of 1955 with his family at our home in Wauseon, Ohio. The affairs and correspondence for the mission will be conducted by him from there with regular trips to Chicago for necessary business and help to Miss Eldora Rempel, our capable office secretary and general hostess at 4610 South Woodlawn Avenue. Having traveled more than fifty thousand miles a year for the past three years, having averaged speaking over three times weekly during that time, we feel the need of some relaxation, study and fellowship with family. Capable and informed missionaries and board members are available and anxious to fill speaking engagements and otherwise represent the mission.

SOME SOLID READING

In this issue of the Messenger we print the four principal addresses given at the semi-annual board meeting at Meadows, Illinois, last October. We trust you will take time to read each one carefully and that it will increase your understanding of and concern for our great task.

MESSENGER PULPIT

UNITY IN DIVERSITY

Ellis Gerber

(Missionary Mukedi Station)

Dear Christian Friends,

I believe that God has a plan for each person. I also believe that God wants each one of us to use our natural capacities and our aptitudes to make His gospel known. Let us read I Cor. 7:7 of the Phillips translation. "I realize that everyone has his own particular gift from God, some one thing, some another." Continuing with verse 17 of the same chapter, "I merely add to the above that each man should live his life with the gifts that God has given him and in the condition in which God has called him."

God has called certain men as evangelists who reach thousands of people. Others are called to the radio ministry, faithfully upholding the Word of Life so that practically anyone who cares to listen to the gospel message may hear it. God has called some to write tracts, church papers or books. Some have special calls for helping drunkards and are patiently witnessing to them the salvation available through Jesus Christ. God has called some to teach in our church schools and colleges at a salary far below that which they could receive by teaching in state schools.

We members of the C.I.M. are called to herald His good news of salvation here to the people in Congo. We are as it were a few cogs in the big machine of Christ's work. Although we are only a small part of the whole great program we are nevertheless an essential part of it. We must devote our lives wholeheartedly to the cause. Whatever our natural capacities or aptitudes may be, they should be used for winning lost ones to Christ. I say "used" because an unused talent is a wasted talent.

I was much impressed by the Mutena Chorus singing for Conference. One hundred voices joined in harmonious praise to God because someone had exercised his skill in music. It reminded me of I Chr. 15:22. "And Chenaniah, chief of the Levites, was for song: He instructed about the song, because he was skillful."

The boy David was skillful with his sling-

shot and used his skill for the glory of God when Goliath defied God's people.

Dorcas was skillful with her needle and did much good for poor people by sewing clothes for them. God was pleased to raise her from the dead so that she might continue her loving skill in sewing for needy ones.

Let us not look at some fellow missionary and say, "If I were gifted in making plans like he is, I could do great things for Christ." Or, "If I had the medical training I could be used in a greater way for the Lord." We might be tempted to say, "The builders come to Congo and after a certain length of time have homes and church buildings to show for it, but my work is less spectacular."

Granted, Jesus preached, He healed, He taught. He did all these things and expects that we do them, too. If our natural capacities are limited to one or two of these fields then we need to get more individuals to do the work and carry on the program collectively.

II Cor. 5:20 reminds us, "Now then we are ambassadors for Christ, as though Christ did beseech you by us . . ." and Phillip's translation of I Cor. 6:12 reads, "Your bodies are integral parts of Christ Himself."

We ought to be bold in giving out the gospel message because in doing so we are doing God's will. In fact Luke 10:16 tells the words of Christ: "He that heareth you heareth Me, and he that despiseth you despiseth Me." Let us then faithfully do our part in Christ's work.

A car with one spark plug on the "blink" still runs. But, oh, how much more smoothly the motor works, how much power there is if they are all working together.

We are in a fight against principalities, against powers, against the rulers of darkness. In a war not all soldiers pull triggers of guns or release bombs against the enemy. Some deliver ammunition, some cook, some care for the wounded, others are sentinels. Each needs the help of the other. And so it is in our missionary effort. Some are preachers, evangelists, teachers, medical

(Continued on page 23)

REDISCOVERING AFRICA

(Continued from page 24)

THE TASK FOR MISSIONS

The recent accounts from Hemingway, Gunther, and Ruark give us, in a most interesting description, a belated discovery of Africa. Much would it help us who are responsible for missions in a land discovered some 100 years ago if, realistically, we would be confronted with its rediscovery, a re-evaluation in relationship to the rest of the world today. The age of discovery and exploration is mostly past. The big objective for us as missions today is a minute and systematic examination of past discoveries, devising plans, and providing means to integrate our findings under Divine Wisdom, formulating a pattern of life bespeaking of the Kingdom of God operating in the heart of the African as it has for centuries in the lives of the Caucasian. This demands that we adopt an attitude of rediscovery guided by the Spirit of Christ rather than by the spirit of adventure, dominance, and strategy. We are in mission work because we are the messengers of peace and well-being socially and spiritually. We do Christ's work in Africa and only that. It is for this reason that the common saying, "Only five more years or less for us as missionaries in Africa," should not be said without searching our hearts for an answer to why this is so. It is my conviction

that peace-teaching missionaries will have many years on their stations. SIM missionaries in Nigeria, who made a study of this, share this conviction with me. We do not exploit the native for us, but ourselves for him. With the poet we speak, "That which we give away, we keep." From all past discoveries and explorations we divorce the political and rediscover in the name of Christ, the spiritual.

TRAVEL FOR THE NEW AFRICA

A new era pertaining to going and coming from our fields has begun. To have a better understanding of the tremendous changes that have taken place, even during the last decade, I crossed the Atlantic going to Africa in a Belgian freighter. This used to be the way of the early missionary and still is for a goodly number. We were eleven missionaries on the SS Burckell and it took us fifteen days to go from New York to Matadi. Today we can also fly and make this distance in two days. To understand intelligently the present we must not forget the past. We, as a mission board, should be acquainted with the advantages of all modes of travel and be qualified to recommend. Then, too, being too conservative and reactionary will be ballast to our enterprise.

On the field, too, we need cars, trucks, and planes. With profound interest and longer than the proverbial two-minute period of silence, I admired the push-push on one of



REV. A. P. TOEWS AND C. I. M. EVANGELIST.

our stations, which only eight years ago employed ten men for three weeks to haul eight sacks of cement 150 miles from Charlesville to Mutena. With solemnly bowed heads, we stood on the landing strip at Tshikapa and thanked the Lord for the plane which had just landed and warmed up its motors to take me out of the hinterlands of C.I.M. Our mission directors spend much time in selecting the right trucks and cars to provide transportation at lowest costs and highest reliability. More study and research is necessary. A full-time mechanic is needed to keep the ever-increasing number of machines on the road. As machines get more complex we must have better equipment to attend to them. It is imperative that we, as a mission, acquaint ourselves thoroughly with the possibilities of getting to the field, and from place to place on the field. In the light of this we should investigate the possibilities of plane and boat travel. The possibilities of using small planes for station to station contacts and a motor boat for the old river routes should be investigated. Villages along the rivers southeast of Charlesville can perhaps best be reached by river. A rediscovery of all these means is taking place on the field. We miss no opportunity to pursue carefully further study to get most for least.

DWELLINGS FOR MISSIONARIES AND AFRICANS SHOULD BE BETTER

Housing becomes again a problem. It seemed that for a while, after discarding straw and mud huts for sun-dried and kiln-burnt bricks, we had no trouble in building. Today, with the higher cost of labor and materials, building requires greater capital. Saw mills are set up in forests nearby and we can now buy lumber at comparatively attractive prices (about twenty cents a board foot). Then, too, cement blocks and metal roofs are available. Our Mukedi carpenter shop is now equipped with machines with which can be made frames and other essentials for building better and more quickly. Cement can be obtained at fifty dollars a ton by the truck load, at river ports not too distant from our stations. A discovery of sands and other materials has given us the means to provide housing for natives that are almost too much in advance of their standards. Here careful consideration is needed to provide appropriate housing for our day.

Having had the opportunity to see the

houses on different mission fields, it is my belief that we make no mistake to provide the best housing possible for missionaries. Windows and roofs should fit properly to keep out snakes, vermin, flies, sand, rain, and heat. Every added sense of security is a source of strength, an alleviation of unnecessary concern, and conservation of energy required for immediate tasks. Concern for living quarters of our missionaries should be reduced to a minimum.

Every home should also have as many conveniences as possible. Inside toilets and refrigerators should be standard equipment. Going to an outside toilet on a dark, pagan, African mission field with snakes and scorpions waiting for their prey is different from here. I have tried it and for weeks I had evidence of it on my body. This equipment can be built cheaply because the Congo soil is very porous.

Furniture, too, should be our concern. When we read sister Sarah Kroeker's (Mrs. Anderson) account of caring for Rev. Alvin J. Stevenson at Djoka Punda, we marvel. Under the sanga tree, planted twenty years ago on the station to commemorate the coming of these missionaries in 1913, we thanked the Lord for what our first missionaries did. What they then had on the field was in line with what our parents and grandparents had at home. So must it be today. To be reactionary in this regard hinders the work. Our cabinet shop should be used to make things for the house and a few things in the home, such as table runners and colorful vases, enthuse and encourage.

A move in the right direction, I believe, has been the allotting to every conference a portion of the annual building cost. Adequate housing for a constantly increasing staff is pertinent. We at home have sometimes tried to stay with the missionary housing standards of thirty years ago, which today are impractical and hopelessly inadequate. As a mission, let's look at Africa, past and present, and call into use all resources available for the field.

MISSIONARIES NO LONGER ISOLATED

Communication requires immediate consideration. Our inter-station communication system is one of the best in the Congo. However, with power plants that have operated for some years, with high speed motors, the problem of replacement grows. Almost all the engines gave out at the same time. With

the installation of several new diesel light plants, advance has been made in the right way and at the right time. A special feature of improvement is the plan to be in contact with the missionaries' children's school at Kajiji by wireless.

In a mission field we need not only nationally reliable equipment for our communication system but also a knowledge of how to operate it. This last year Loyd Brown has obtained his "ham" operator's license from the state and, together with Levi Keidel, another well-trained radio technician and operator, have kept our system functioning effectively at a minimum cost. It should be the board's concern to provide dependable inter-station communication for every station.

Communicating by mail is today, as it has been for years, still of tremendous importance. "Time" and "Newsweek" by airmail bring the latest world's happenings into the African backwoods two or three days after their occurrence. Air sheets reach home from the heart of the mission field in five days. Pictures and parcels are dispatched quickly and dependably, arriving usually before lonesomeness can impair effectiveness. Mail day for the station is a big event.

With such facilities, we at home should not neglect to be in some form of contact with our missionaries at all times. I think we, as pastors and conference executives, have forgotten sometimes to write to our missionaries with the purpose of helping them. All the training they get will never take the place of a regular correspondence of sharing. Of course, before we can write in a way so as to help them, we must have some acquaintance with problems on the field, their own personality, station workers' relationships, and modern missionary concepts. Visiting the field by various members and a more expanded knowledge of applying psychological principles to the inter-action and operations of missionaries and their handling of the natives, is of tremendous importance.

EDUCATIONAL OPPORTUNITIES MUST INCREASE

Education must have constant evaluation by the mission board. Demand and supply vary so much from time to time that it is difficult for the mission to keep its hands on the pulse of time and interpret correctly the economic and social beat of a rediscovered

Africa. An indication of this to me was a Catholic native coming to Harold Graber one day for a church membership certificate in our church so as to get the job he wanted. Our schools must advance with the times, we must make an allowance for continuous re-discovery. In order to do this I would suggest the following:

- (1) Aim at giving every village a school.
- (2) That all village teachers have at least grade 5, (second degree) two years of EAP, one year of stage, and two years of Bible School, since they fill the role of C.I.M. preachers and evangelists as well as teachers.
- (3) That the village schools be organized into regional units with native overseership. The regional units to serve as headquarters for the native regional director and missionary contact.
- (4) Extend opportunities to attend: Ecole Apprentissage Pédagogique, Industrial schools for boys, Industrial schools for girls, Ecole Evangelique, Ecole de Moniteur, Institute Biblique.
- (5) Cooperate with Congo Protestant Council in planning higher learning for Africans.
- (6) That more provision be made for school inspection. The term "inspection" to be used in a sense of "constructive and helpful supervision."
- (7) That, in order to get a thorough appraisal of general educational requirements, the school inspectors, the field chairman, and legal representative attend the annual CPC sessions dealing with educational matters, and, as often as can be arranged, a member of the home board should also attend.
- (8) That we take advantage of all educational subsidies allowed by the state but make sure that this is not at the expense of our evangelical functions.
- (9) That the mission send more trained educational missionaries to the field to direct the entire educational system.
- (10) That CIM cooperate fully in the production of texts and teaching helps with other missions.
- (11) That possibilities be investigated and followed up for DVBS, regional evangelism carried on by Ecole Evangelique and Institute Biblique and short term courses.

TRANSLATORS AND WRITERS NEEDED

Printed material is needed on every mission field. Here, too, we rediscover new avenues from which to approach the hearts of the natives. Almost over night we find that the native can read and begins to think openly in a language we have given him and is very much his own. At Banga I noticed several names of natives who received their Catholic newspaper through our station facilities. It was not the natives' fault, nor that of the station, that there was not our own Protestant literature that he could read. Apparently it is nobody's fault but rather an indication of a desperate need of discovering the reading needs of the natives today. In Leopoldville we have many who devour communistic literature just because we have not yet discovered that the natives whom we taught to read, can read. The cry for reading material is heard on all mission fields and is responded to by those who are not friendly to our mission work.

What we need is translators and writers. It seems to me that we do not so much need our own printing facilities but rather supply the ones that are in Africa already with suitable material to print.

RADIO COMMUNICATION BEGINNING

ELWA has installed a radio station not far from Lagos, Nigeria, to broadcast in six native languages at the same time. In co-operation with these people we have an opportunity to spread literature and radio programs over the entire field. For the time being, this would be mostly in the Tshiluba language perhaps, seeing that it is one of the major languages. Colored leaflets with an evangelistic message wrapped in a story can be distributed by the thousands. CIM needs a native newspaper, either in French, Tshiluba, or Kipendi or some of all three. Two or three missions together, no doubt, can do as well as the Catholics. In this area are tremendous opportunities. We must continue to cooperate with other Protestant missions in printing as well as expand and utilize to capacity our own little press at Charlesville.

AGRICULTURAL DEVELOPMENT NECESSARY

Agriculture has not been mentioned very much until now. We discover that crops can and must be grown scientifically if we want to spread a knowledge of living on a higher

plane. To do this we should have a tractor and a few implements with which to plow for crops such as peanuts and millet. This gives the women more time to spend on things belonging to the house and learning to take the place of a woman in a Christian home. The girls in the "fences" now spend too much time on hoeing and preparing the fields for planting. The tractor can be transported to the different stations by truck. A beginning in this has already been made on the Banga station by brother Sam Ediger. We need a few men with practical knowledge plus knowledge of soils and scientific methods to start such a program and teach the natives. Chickens and other fowl could be successfully raised if we could cope with the diseases killing our flocks. Cattle, too, do not thrive because of the tsetse fly and lack of proper grass. Experimentation with cattle is much in demand. Talking to the men at the agricultural college at Popokabaka, I was much encouraged to find that there now is literature on these subjects available to all interested.

One of the first essentials is to prevent the natives from burning the grass in the fall. It should be restored as humus to the soil. This cannot be done otherwise than plowing a wide firestrip around the plots having grass or crops. Soil testing kits can be secured with which quite easily can be determined just what is lacking in the soil to produce the kind of crop we want to raise. In this regard, too, we can get the help of the agricultural experts the government has in the field. A little larger station personnel would spare a man or two for this particular work.

ADEQUATELY PREPARED MISSIONARIES NEEDED

Missionary candidate preparation is of utmost importance. In a re-evaluation of the training program, I would like to make the following points:

- (1) All accepted candidates acquire a speaking and reading knowledge of French. Normally this would entail a two-year course of college French or its equivalent. At Tabor college, the Mennonite Brethren School has now instituted a special course of this kind.
- (2) That nurses serve one term on the field before going to Belgium to attempt to qualify for subsidy.

- (3) That candidates have practical experience in evangelistic missionary work before going to the foreign field.
- (4) That candidates hold a liberal arts degree or its equivalent.
- (5) That we make provision for missionary helpers such as I-W men and professional experts, their dominant qualification to be a genuine passion for the salvation of pagans for a life with Christ.

RECOVERY OF COMITY ARRANGEMENTS AND AREAS OF RESPONSIBILITY

A rediscovery is essential of areas that have been included in comity rights, or stations that have had mission work but in later years the missions have discontinued. These areas are:

- (1) Our own CIM field towards the north. Consideration should be given for one or two new stations or outposts. Special attention could be given to Basonga, Brabant, and Bashishombi in relationship to this northern area. Consideration should be given to Banga station pertaining to personnel, educational and medical facilities, girls' work, and agricultural plots because of its proximity and accessibility to the northern portion of the CIM field.
- (2) The extension of our field in the near southeast. This pertains to a vigorous program of expansion at Kamayala and Kahemba and a more gradual taking over in the Kandala region. Reports of the Kamayala leper, orphan, and station work show that, with additional personnel coming in, steady progress may be made. Builder Larry Rempel has given Kamayala station new courage with concentrated effort on the buildings there. Kandala station should receive constant attention, and successful negotiations with Mr. Near should be completed as early as possible.
- (3) The far southwest field, where our Swiss friends have labored for some time. It is my conviction that we should assist Wamba-Luadi and Swiss personnel whenever we can as long as it does not diminish our effect on our own field. We should at present take a position of collaboration, making allowance for future integration or incorporation. Our visits to Switzerland

in the interest of this work indeed show possibilities of a combined and greater missionary potential.

- (4) The southeastern new area directly east of Tshikapa. Here are three circuits which have been offered to us by APCM. They have apparently more territory than they can successfully work in the face of an organized Catholic invasion in their field. Rather than let the area go over to the Catholics, they have invited us to take three roads from them and attach it to our Tshikapa facilities. There is a population of about 30,000 and a least fifty villages. The brethren from Tshikapa believe that we should consider a new station at Tshisuku about seventy miles almost due east of Tshikapa. In a closer examination APCM finds that they must expand or the Catholics will gain and eventually take the whole field.

It is imperative that we go over our field once more to make sure that we are covering thoroughly the ground God has given us. In this connection we will rediscover overlooked areas and opportunities. The Congo is completely divided and allotted to different missions. New, unorganized lands are no longer available and, for this reason, we have arrived at the place where we must determine whether the area given to us is fully exploited as far as missions is concerned.

CONSTANT STUDY OF PROBLEMS ESSENTIAL

In order to know where we, as a mission, stand we must know other missions. CIM's president traveled this summer in the different fields and this is indeed a step in the right direction. When we want to make genuine progress, we are not concerned about getting ahead of other missions, but want to know others and work with them. An excellent way to get to know our brethren is to attend the CPC meetings and take a vital interest in its progress discussions, and business.

I believe I interpret my observations on the various mission fields correctly when I say that the overall emphasis today is not as much on medical work as it was a decade ago. It seems that education and evangelism get more attention. The government provides and subsidizes clinics, maternity homes, hospitals, and dispensaries, but educa-

tion and evangelism is left to the missions. The government, it is true, subsidizes the schools and sponsors educational programs, but taking the initiative in education for the bush people, and being honestly and unselfishly interested in their spiritual and social well-being, is left entirely to the missions.

These questions have been repeatedly asked, "What are the future prospects of missions? When will we have to leave the fields?" Such questions should not occupy us too much, we should be too busy doing our work to speculate on these matters. On the other hand, we at home are compelled to pay some attention to them. Our answer should be to build a wise leadership that can take over when the time comes. Our Institute Biblique at Tshikapa is one example of how we are trying to do this. Then, too, I think our length of stay in the mission fields is directly proportional to the square of the distance we stay away from resistance and politics.

BOSTON AND THE CONGO INLAND MISSION

Melvin J. Loewen

"The pattern of things to come" was the theme for this year's meeting in Boston, of the Division of Foreign Missions. A topic of this nature, requiring both introspection and perspective, could easily have followed the too frequent path of self praise for things done and fanciful imagination of things future. Fortunately, however, sober-minded men faced realistically the possible pattern of things to come in missions. A pattern which needs constant revision to measure it against the urgencies of the present. To become static in method, regardless of the goal, invites failure. Since our goal is a growing stable church in a changing society, the ageless content of the Gospel seeks new contexts in which to find its fruition. Especially is this so in fields such as the CIM, whose enlightened evangelistic, educational, and medical witness has begun the preparation of large numbers of Africans for richer

Birthdays of Our Missionaries and Their Children

February—

1 Mrs. John B. Jantzen	Mountain Lake, Minnesota
6 Rev. A. D. Graber	Tshikapa, Congo Belge, Africa
7 Rev. Samuel Ediger	Banga via Charlesville, Congo Belge, Africa
9 Mrs. Levi Keidel, Jr.	Banga via Charlesville, Congo Belge, Africa
9 Mrs. Waldo Harder	Tshikapa, Congo Belge, Africa
10 Henry Paul Toews	Inman, Kansas
10 Miss Kornelia Unrau	Dallas, Oregon
11 Dr. Elvina Martens	Charlesville, Kasai District, Congo Belge, Africa
12 Rev. Geo. B. Neufeld	Mutena via Tshikapa, Congo Belge, Africa
16 Miss Lodema Short	Nyanga via Tshikapa, Congo Belge, Africa
20 Miss Tina Quiring	Mountain Lake, Minnesota
21 Stanley Allen Graber	Charlesville, Kasai District, Congo Belge, Africa
23 Doretta Ann Dick	Mutena via Tshikapa, Congo Belge, Africa

March—

3 Rev. Waldo E. Harder	Tshikapa, Congo Belge, Africa
8 Miss Fanny Schmallenberger	Tshikapa, Congo Belge, Africa
24 Mrs. Frank J. Enns	Nyanga via Tshikapa, Congo Belge, Africa
24 Rev. Rudolph Martens	Charlesville, Kasai District, Congo Belge, Africa
26 Rev. Elmer J. Dick	Mutena via Tshikapa, Congo Belge, Africa
26 Larry Janz	Nyanga via Tshikapa, Congo Belge, Africa
26 Rev. Allan Wiebe	Tshikapa, Congo Belge, Africa
27 Rev. Peter Falk	Mukedi via Kikwit, Congo Belge, Africa
28 David Ediger	Banga via Charlesville, Congo Belge, Africa
30 Miss Anna Quiring	Nyanga via Tshikapa, Congo Belge, Africa
30 Priscilla Joyce Keidel	Banga via Charlesville, Congo Belge, Africa
31 Miss Bertha M. Miller	Box 6059, Cleveland 1, Ohio

lives in the church and its ongoing program.

Dr. George W. Carpenter, the executive secretary of the Council's missions division and head of the Africa committee, presented the main address related specifically to African problems. Some of his suggestions for a future pattern in missions might be bandied considerably, especially by friends in the field, but the problems which motivated his plan are basic and demand careful appraisal.

Cutting across traditional ideas of missionary work he suggested concentrating in towns, and cities, plantations and industrial centers. "Too often we have deliberately turned our backs on the city," said he. "More than once missions have been offered choice sites in growing towns and have deliberately chosen instead to locate their work in rural communities. Of course, rural work is easier. Of course, the cities are full of iniquity, but our people are going there in throngs and droves and the church must go with them."

To establish work in the cities would usually be home mission work for the African churches, perhaps even direct extension of the rural churches since so many of their young men and some of their women are seeking employment in the industrial and mining centers. The old mining areas of South Africa are examples of what Western industrialization can do to family ties. It is standard in South Africa for young married men to leave their families for several years—some up to ten or twenty years, and not return permanently to their homes until middle age. The miserable conditions for the husband in the cities and the loose attachment of the wife at home invites immoral license for both. The Belgian government has learned by observation and experience and is increasingly insisting on family dwellings for African workers in the cities, especially in the Katanga copper mining area. Yet, these social improvements are only one phase of the total work, the church needs to establish permanent work in the cities geared to the needs of these people.

Here is an opportunity to gather together the many splinter groups and develop active programs of worship and fellowship. These immigrants in the cities, like our forefathers, are the loneliest of people. They crave fellowship, and in this setting the church can provide neighborliness, a sense of belonging, and a chance to put down roots

and build themselves into a community where they can once again feel at home. Whether the first call to work in the cities is to the missions or to the African church may be discussed. But that it must be done is not debatable. In terms of our CIM responsibilities this problem is not as aggravated as in the coastal port cities and the copper mines, but I imagine there are overtones of the problem in movements of people toward Tshikapa and the plantations. Where the church is reaching out to follow the migrations, it is growing in power and influence. Where it neglects this side of the work it tends to become less and less significant. The Gospel is for people; when they move the church must move with them.

Secondly, Dr. Carpenter urged increasing priority to the church itself, both in putting it before all else competing for attention and in its relation to the mission. "Far too often we still think of the mission first and the church second. It should be the other way around. The sooner the mission loses its identity completely and merges itself into the life of the African church the better God will be able to work through us," said he. "... Too often the mission remains the means through which foreign domination of the church persists long after it should have been eliminated."

His third main point, an outgrowth of the second, was the church's responsibility in giving highest priority to the provision of creative leadership in Africa. "... too many missionaries are engaged in humdrum tasks of secondary importance from which they should be freed for creative pioneering. Far too many Africans are working in secondary posts which do not challenge their powers of leadership or initiative when they should be taking over major tasks that hitherto have been in missionary hands," said Dr. Carpenter. "We are far too hesitant to break with the inherited traditions of the past."

On these last two points we had our liveliest discussions. We being Dr. and Mrs. Schwartz, Mr. Driver and myself. I had hopped a ride to Boston on the spur of the moment with a school friend of mine, unaware that the Schwartzes and Mr. Driver would be there. I consider this meeting God-led. Two nights we had dinner together, and it was during these repasts that the "indigenous" problems were batted around. I thought this group rather representative of CIM's membership—missionaries, executive board,

and home laity. I fear the questions of the lay member were a bit naive, but such are the handicaps of lacking experience and observation on the field. My consolation is that there are many who share my lack of experience as a missionary yet have keen interest in CIM's work. But, back to the problems and our rolling of them.

Our discussions centered around the ability, or inability, of the Africans to take over more of the positions of leadership. The Africans' emotional instability and lack of determinative purpose were cited as negative attributes which would, at least at the present, preclude placing of too great responsibility in their hands. Their tendency to have position "go to their heads," far from lacking in Western society, often made them ineffective leaders. Too many educated Africans left for higher paying jobs and were thus lost to church leadership or found adjustment back to their people too difficult.

On the other hand, these traits are not all racial; that is, since they were products of the African way of life there was hope of some of these traits being modified in the future. Through patience in training, both academic and moral, our missionaries could help the Africans develop a sense of values required of leadership. And from what I hear from missionary friends, patience is not the least of things prayed for on the field.

Well now, if there is hope for African leadership there is hope for an independent African church. African and missionary alike would say that the indigenous church is yet afar off, but because it is possible we are served well to govern our thinking by this pattern of things to come.

* Mr. and Mrs. Melvin J. Loewen are candidates for service with C.I.M. Now in preparation at Kennedy School of Missions, Hartford, Conn.

REPORT OF PRESIDENT REDIGER

(Continued from page 5)

III Select and Prepare Our Best Young People

Then I want to emphasize a third observation that has to do with the selection and the preparation of our best young people. I believe this is a prime need. I heard just last week a certain Dr. Faust, speaking about the teaching profession, make this remark. She said, "We want to build the teaching

profession to a point at which the situation will be such that young people will become doctors or lawyers only if they cannot qualify to be teachers." It may take a long time to achieve that, but it's a goal, it's an ideal, and it isn't too bad to think about it in relation to our missionary personnel. I am convinced that a person must be strong in body, emotionally well-balanced, as highly trained as his intellectual capacity makes it possible for him to be trained, and as deeply consecrated as is possible within the framework of his commitment to Jesus Christ. Even then he'll find that it still won't be an easy job. But the world mission of the church is really the first business of Christians everywhere, and I expect to issue a call, wherever I have the opportunity, that I hope will challenge the best among our young people to take on this biggest of all jobs, of all professions, of all vocations within the framework of a Christian society. I think we board members need to keep in mind, in our own policies and procedures of recruitment and of preparation and of selection, the fact that we have one of the most important enterprises in operation now and it takes the very best in personnel. The missionaries are the V.I.P.s of Africa. They are the Very Important Persons of Africa. I talked with prime ministers and heads of local governments who humbly acknowledge the fact that everything which is good in Africa had its beginning in the mission of the Christian Church, and that they had their own beginning in a school on somebody's mission station.

IV More Reading Material Needed

Again, I want to suggest that it is imperative to provide more literature and more reading materials for the people whom we are teaching to read. I deeply appreciate every effort that has been made, and I was amazed at how difficult it is, and how hard many missionaries are working at the job. But I think those who are missionaries know much better than I do how little of the surface has been scratched so far. What we are struggling with, I am afraid, is the possibility that, if we're not careful, we'll find the Christian missionaries teaching the Africans to read and then the Communists furnishing them the reading materials. The problem is not a simple one. In our own area we have three or four different languages which we have to take into con-

sideration when we provide reading materials, but it does seem to me that somehow translations and creative writing and printing and publishing must be encouraged and facilitated in every possible way. In Nigeria we were told by representatives of the Church Missionary Society of England that, in the Western region where they have a large geographical section which is all a single language area and where they can produce reading materials in volume because of it, "We are running our missions on the income from our bookstores." The Africans are that hungry for things to read! That's a challenge to us because we know that the number-one method of the communist propaganda machine is to come in with literature and distribute it everywhere. I am sure that our missionaries have worked at it much more than most of the rest of us would have, had we been loaded down like they are. But somehow we must encourage and facilitate the development and the distribution of things for the African mind to absorb that will foster and cultivate and support and defend the Christian way of life.

V Better Business Organization and Management

Then I suggest, too, that we must be concerned about affecting better business organization and management. Again, this is no criticism directed at anything that has been done in the past or anything that our present missionaries are doing, but I want to point out to those of us who are here at home that the Congo Inland Mission has developed within the last few years into what is now big business. These jobs which used to be done in off-and-odd hours by our missionaries—this matter of bookwork and accounting—is now of such proportions that it just can't be done that way. We have to keep in mind that we have multiplied sta-

tions, multiplied personnel, multiplied responsibilities in the sense of taking on and opening up new areas, with more of them yet to be opened. The program is there, the Africans are there to be served, and we've gone in and we've started stations, but the facilities are either very inadequate or else very temporary and much remains to be done. It seems to me that plans and personnel for centralized purchasing and distribution of materials and for adequate accounting are appropriate in the Lord's business if we're going to give a good account of our stewardship, and I'm sure that we here at home and those on the field are equally concerned about doing so.

Then I conclude by saying to you that, while this list could be multiplied over and over, these three general impressions and these five more specific observations that I have made, seem to me to be minimum essentials. These are the things that we must do and, as someone else has said, "We can do no less, standing as we do between the speech of God and the ears of the world." This is our challenge. These are the concerns that I would share with all of you, trusting you will share them with your churches.

MESSENGER PULPIT

(Continued from page 14)

workers, industrial workers and so on. We are told in Rom. 12:3-15 that "Not all members of the body of Christ have the same office." In other words, there is **UNITY IN DIVERSITY**. I Cor. 12:4-30 also forcefully presents this same truth.

Since everyone has his own particular gift from God, some one thing and some another, let us recognize the vital importance of gifts other than our own and together carry on God's program for the salvation of lost souls.

Mukedi, Congo Belge.

FINANCIAL STATEMENT

	General Missionary Fund	Personal to Missionaries	Specific Gifts Fund	Totals
E. M. C.	\$4,081.40	\$ 20.00	\$ 611.48	\$4,712.88
E. M. B.	4,638.76	95.00	584.65	5,317.41
GENERAL	6,778.32	262.05	477.60	7,517.97
CENTRAL	6,180.79	17.20	410.00	6,607.99
OTHER	1,756.75	222.00	2,154.03	4,132.78
Grand Total				\$28,289.03

REDISCOVERING AFRICA

By A. P. Toews

(Rev. A. P. Toews is field secretary of the Evangelical Mennonite Conference and one of the three E.M.B. representatives on the C.I.M. board. Last year he spent three full months with our missionaries on the field. Following is his report to the board given at Meadows, Illinois, October 13, 1954.)

In a recent publication I noticed comments on three new books, one of which had the title "Rediscovering Africa." The title appealed to me for, from my own observations while on my way to and from Africa, and a four-months' stay on four of its major mission fields, it is my impression that this is exactly what is taking place today.

It is often surprising to Americans to learn just how new, rich, vast, and problem-ridden the Africa of today is. Although Africa was being put on navigators' maps several years before Columbus sailed the Atlantic to another new world, it wasn't until after the middle of the last century that Africa was finally "discovered" in the true sense of the word. But that time both American continents had achieved almost full independence and were pushing their economic development. But even as late as the 1880s, Great Britain and Belgium—two of Africa's four current colonial powers—(the others: France and Portugal) were hesitant in acquiring parts of the Dark Continent. In fact, what is today the world's richest mineral storehouse—the Belgian Congo—almost went begging until the enterprising Leopold II decided he wanted it, some seventy years ago. The Congo alone today supplies most of the world's uranium, cobalt, radium, and a good portion of its diamonds. Having forty per cent of the world's water power potential, there is no telling what future expansion Africa will produce materially.

These vast opportunities materially, raise for us the question, "What will this great wealth produce spiritually, economically, and politically and how will these affect our interests?"

Tremendous adjustments regarding controls will have to be made between its 150 million colored people and 3 million whites. This is one of the fundamental factors that must dominate any mention of Africa. The future of Africa depends on the relationship between blacks and whites. It is even more important than all the disease, heat, hardships, poverty, illiteracy, animism, hatreds, unrest, and violence. This brings us to the point which, in my estimation, confronts everyone who travels abroad, namely the rediscovery of Africa.

(Continued on page 15)

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The Congo Missionary



Messenger

Missionary Conference Issue

EDITORIALS, ECHOES OF DEVOTION, DEPARTMENTAL REPORTS
FEATURES, STATION REPORTS, BIRTHDAYS

Vol. XXV

March-April, 1955

No. 2

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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Mutena via Tshikapa

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Nyanga via Tshikapa

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 Miss Frieda Guengerich
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'54 THRU A KEYHOLE

EXPANDING FRONTIER

The word that keynotes C.I.M. in '54 is "expansion." Almost all departments of the work report a ministry to larger numbers, a greater demonstrated interest, and a constantly enlarging challenge. Congo is more and more becoming geared to the 20th century pace. Is our mission program keeping abreast of this development?

THE "REGIONAL CENTER"

In reading this issue you will repeatedly come across the term. Villages are too numerous for each to be visited regularly and frequently by the missionary. Bodies develop the bond of Christian fellowship of village Christians are often too small to and unity, which might be fostered if they met frequently with Christians of neighboring villages. Thus we have chosen centrally located villages and circulated a schedule when we will be visiting these villages offering communion. Thus on the anticipated date, Christians from villages of the local region gather at the central meeting place, or the "Regional Center," to fellowship with their fellow Christians, and to feast at the feet of the missionary or African church leaders attending. It is giving great impetus to our evangelistic program. It's the big thing.

THE CONGO MISSIONARY MESSENGER

VOL. XXV Field Conference Issue **NO. 2**

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editors:

L. O. Keidel,
Lois Slagle
Frieda Guengerich

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

CHRISTIAN EDUCATION

Be sure and read the interesting annual report on this ever expanding and challenging field, printed on page 7.

BIG BUSINESS

And after you read this issue reporting on the progress and growth of the C.I.M. work during '54, you'll have a real glimpse of just how big it is. Treating 51,000 new medical cases, supervising the daily instruction of 13,000 school children, plus overseeing the shepherding of 14,000 baptized Christians in addition to the 12,000 awaiting baptism requires an organization of no mean calibre. Financing such a program in addition to paying the salaries of the 53 missionaries who administered it requires an annual budget which is big business in any man's language. Isn't it great to have a part which is so enjoying the signal blessing of God from year to year?

FRONT LINE PERILS

Each year brings with it anxious hours of crisis, peril, and tragedy. During 1954 storms took their annual toll of buildings, but injuries or deaths were remarkably few. Fires have threatened compounds and even complete stations, but in each case were brought under control before extensive damage was done. Sickness has carried a number of our missionaries near death's door, but in each case God has seen fit to grant further days of service upon earth. We are on the front line. Perils are inevitable. As you read the reports, marvel with us at the love and protection of God upon our lives. Then keep praying for us as we stand in the face of the perils and anxious hours of a new year.

L. O. Keidel.

THE ANNUAL LETTER

The Annual Field Conference opened with an inspirational message by Rev. Graber, on the theme, "Looking unto Jesus." He compared it with taking a picture. He emphasized the importance of correct focus on our object—JESUS. Adequate time must be taken to take the picture; we must be at a distance close enough to properly see Him and have good light on Him.

We had an attendance of 53 adults and 33 children. We were happy to welcome

Miss Amanda Reimer into our midst. The missionaries returning from furlough during the past year were: Miss Lodema Short, Rev. and Mrs. R. Schnell, Rev. and Mrs. F. Enns, and Rev. and Mrs. A. Graber.

The inspirational messages and music were of real blessing to us. Sunday morning we attended the service at the Forminiere Church. This is an indigenous church with a faithful pastor who is the active leader in the work of the church. They gave a program showing us the beginning of the work, some short speeches by Rev. A. D. Graber, Rev. F. Enns, and Rev. E. Dick. The music was beautifully sung. Their director and organist is a man from Kalamba.

On Friday afternoon, Rev. G. Neufeld led the Memorial Service for Rev. H. A. Toews. Mrs. F. Enns, Rev. R. Schnell, and Rev. F. Enns told about his early life, his consecration to the Lord, and his work in the Congo. It was an impressive service. We younger missionaries deeply appreciate those who have paved the way for our work in Congo.

Tuesday morning the children gave their Christmas program. They sang Christmas Carols, and in different ways, told the well-loved Christmas Story. They were all happy to receive their gifts and bags of candy and nuts. In the evening the adults had their Christmas dinner and carol singing. Then we met for a special prayer meeting for the members of our C.I.M. family who are ill.

We are grateful to the Tshikapa missionaries for their fine hospitality to the C.I.M. family this year.

The Committee.

SEVEN RULES FOR DAILY LIVING

1. Seek to GIVE much, expecting nothing.
2. Put the very best construction on the actions of others.
3. Never let a day pass without at least a quarter of an hour spent in study of the Bible.
4. Never omit daily morning and evening private prayer.
5. In all things seek to know God's will, and when knowing obey at any cost.
6. Seek to cultivate a quiet, prayerful spirit.
7. Seek each day to do or say something to further Christianity.

—Dr. Jonathan Goforth, 1894

ECHOES OF DEVOTION

Agnes Lutke

As the missionaries entered the assembly room for the first devotional hour on Thursday evening, December 9, their eyes at once fell on a painting of our Saviour above which was printed our conference theme, "Looking Unto Jesus." After a song service our chairman read Hebrews 11:39-40; 12:1, 2. Following this Rev. Enns welcomed our new missionary and the returning ones.

Rev. A. D. Graber welcomed all guests and gave a message on "Keeping in Focus." He drew our attention to the fact that many people look unto Jesus but out of focus, Matt. 14:22-30. He asked the heart-searching question, "Are we of the C. I. M. out of focus?" As there are rules to be followed to secure good pictures there are likewise rules to be observed and followed if we wish to be effective witnesses. Four rules to be observed are: the right object in view, the right distance, the right time and the right light. Jesus is our object, Hebrews 2:12. We must not depend on self, past achievements, wisdom or bodily fitness. We have been brought into focus, Ephesians 2:13. We missionaries have become so geared up and mechanical in our mission that we have slipped out of focus. Jesus is our light, John 8:12. God's light meter, His Word, will give us the reading for any kind of weather.

Miss Anna Quiring in her message, Friday morning, challenged us to "Look unto Jesus for inspiration in seeking the lost." She showed us Jesus' concern for the lost and how the Gospel records are full of incidents of Christ's deep concern for the individuals and for the multitudes. We observe that Christ had a true estimate of the value of a soul. Christ gladly exchanged shining courts of glory for a life of poverty, suffering, shame and death rather than that the soul perish. Prayer occupied an important place in the life and work of Jesus. If the Master wept and prayed over lost souls then His servant must do the same.

Friday afternoon we gathered for the memorial service of Rev. H. A. Toews. After singing "Nearer My God to Thee" Rev. G. Neufeld read Rev. 14:13. Mrs. Enns, a cousin and close neighbor of Rev. Toews, gave a few incidents of his youth. Henry was energetic. He loved to play ball. He was a leader with a good testimony.

Rev. Russel Schnell spoke of their school days in Chicago when Rev. Toews attended Moody Bible Institute and N. B. Theological Seminary. Henry was about his Master's business. He loved to do personal work and he often visited jails or witnessed on street corners. He practiced what he preached.

Rev. F. J. Enns told us of their times together on the same mission station in Africa. Henry had time for friendships. He inspired Africans through his friendly ways. He showed appreciation for the African's services. Rev. Enns was impressed with his evangelistic zeal.

Friday evening Rev. Art Janz brought the message pointing out the reasons for which men of old looked unto Jesus. Peter—"save me," Matt. 14:30. David—"search me," Psalm 139:23, 24. Moses—"show me now Thy way," Ex. 33:13. Samson—"strengthen me," Judges 16:28. Isaiah—"Here am I, send me," Isa. 6:8. As these men cried to God for their varied needs so we as His servants should do also. Some would-be disciples cried, "Lord, suffer me to be first occupied with the primary things." Luke 9:59-62. We must be careful not to let secondary things keep us from doing what we should.

Saturday morning Miss Erma Birky spoke on **"Looking unto Jesus as our example in winning souls through the ministry of healing."** Jesus graciously led the people step by step to look unto Him for salvation. He led them to admit their hopeless condition. He led them to look to Him and call on Him, to believe in Him and obey Him. There must be faith on our part for the salvation for our patients. Miss Birky related of a patient who had a serious relapse and how her elder prayed not so much for her recovery but for her salvation.

Saturday evening all missionaries joined heartily in chorus singing after which Lodema Short gave a message encouraging us to **"Look to Jesus for the impossible."** Where Christ controls our hands we attempt the impossible, when He controls our intellect we have vision for the impossible, when He controls our hearts we love the impossible.

Sunday afternoon the missionaries gathered for fellowship around the Lord's table. During this communion hour prior to partaking of the elements Rev. James Bertische read Isaiah 53 and pointed out to us from verse 5 that in looking to Jesus we see the

Saviour of our lives, the Bearer of our penalty and the Healer of our blight,

On Monday morning Rev. Russel Schnell gave a message on **"Looking unto Jesus as our pattern in the ministry of preaching and teaching."** With Jesus as our pattern we cannot over-emphasize training. Jesus trained thirty years and served three years. He was taught by the Father. The Holy Spirit must teach us. Jesus emphasized teaching more than preaching and His servants should do likewise. According to his pattern the characteristics of the missionary are to possess the fruits of the Spirit and to be Christ-like. As for his credentials the missionary should be approved of God, able to speak with authority and apply Christianity in his own life. The missionary in using Christ's methods of getting the message across should understand the needs of the hearers, use parables and illustrations, employ objects, refer to every day things, ask questions, give food for thought and feed the sheep. When the missionary uses Jesus as his pattern the hearers will see the Lord. John 20:20. He will leave the hearers with burning hearts. Luke 24:32.

For our devotions Monday afternoon Rev. Pete Buller read I Cor. 12:12-31. He stressed our **unity in Christ** and our **dependence one upon another.**

Miss Amanda Reimer in her message Monday evening reminded us **"to forget not all His benefits,"** Psalm 103. The Lord often delivered Israel but they soon forgot all His benefits. In the New Testament the Lord healed ten lepers but only one fell at His feet to thank and praise Him. We are daily showered with blessings from our Heavenly Father. How often do we stop just to praise and thank Him?

Tuesday afternoon Miss Irena Liechty spoke on **"Vessels,"** vessels made with care, fit vessels and ready vessels. The Master is carefully working to remove from our lives those things which would later mar our usefulness in His service. Rom. 8:18. II Tim. 2:12. God sometimes puts His vessels in a fiery furnace of hard things and hard places to make them fit for His use. I Peter 4:12, 13. II Tim. 2:3. We should be vessels ready for the Master's use. II Tim. 2:21.

Wednesday morning Rev. F. J. Enns gave the message **"Looking unto Jesus as our Guide** in providing for the building and

nurture of the Church." With Jesus the foundation of our church, members must enter through the new birth. John 3:7. As a result of this new life the members must grow and persevere. These members will have Christ's living Presence in prayer, in their work and at communion service. Christ the Good Shepherd has asked us to be shepherds and feed His sheep. Like Peter we need to re-examine ourselves to see if love of self and confidence has been displaced in love for Christ. Lovest thou Me?

Wednesday afternoon Mrs. Gladys Graber urged us to **cast all our care upon Him**. I Peter 5:7. Too often we are like the disciples who said, "Master, carest Thou not that we perish?" Or like Martha, "Lord, my sister isn't helping me. I'm doing all the work alone—dost Thou not care?" If we will cast our care upon the Lord and trust Him for the responsibilities and cares that are ours in our service for Him then the peace which passeth understanding shall keep our hearts and minds through Christ Jesus.

Our devotional hours were climaxed by a testimony meeting Wednesday evening led by Rev. Larry Rempel. Many missionaries expressed the rich blessings they had received through the messages centered around our Conference theme "**Looking unto Jesus.**" We are returning to our stations spiritually refreshed and with a new determination to look to Jesus for our varied needs.

EVANGELISTIC REPORT 1954

E. J. Dick

The program of our evangelistic departments was stabilized through the setting up of a church calendar of all church activities which are planned throughout the area of each station for the year. The setting up of regional church centers for the carrying out of the program outlined was another important step forward. Some of the stations found that in order to carry out their program effectively more regional centers will have to be set up. Itinerating has been strongly stressed emphasizing that each out-village be visited at least once during the year.

Daily Vacation Bible Schools were carried on with gratifying results this year. Everyone connected with these schools, Africans as well as missionaries have been bringing in enthusiastic reports from these schools.

Our three Ecoles Evangelique have gone

into their second year. From the original number enrolled many have dropped out but most of those remaining are showing good interest and progress. Efforts are being made that each student have at least one practical work assignment weekly. Our vision for the future is that the Ecole Evangelique will be a prerequisite for entering the Ecole Apprentissage Pedagogic.

One of our problems has been the Forminieri camps. Although they employ many of our Christians we have not been able to place any of our teachers in their camps. They have a system of compulsory education which is entirely in the hands of the Catholics thus sweeping the children of Protestant parents into the Catholic church. Strong efforts have been made to have these children sent to a Protestant School. Those who dared to send us their children lost their rations as well as some important concessions. The Lord has heard and answered our prayers in that the diamond mining co. officials are now promising to pay rations for all of their children in our schools.

Evangelistic meetings have been held at the various stations as well as out in the areas. It is gratifying to see that souls are still hungry for the Gospel.

INDUSTRIAL REPORT

(Continued from page 8)

Charlesville, Tshikapa, Nyanga and Banga. Other buildings that have been completed this year are the large Mutena Station church, the Charlesville Dispensary which is to serve as hospital temporarily, and a four-car garage at Nyanga. The Mukedi dispensary was enlarged to three times its original size.

Another step forward has been taken at the Matshi oil post where African Christians financed the first permanent stone church in the Mukedi outstation area. Much pride is taken in this building for it has meant personal sacrifice to build it.

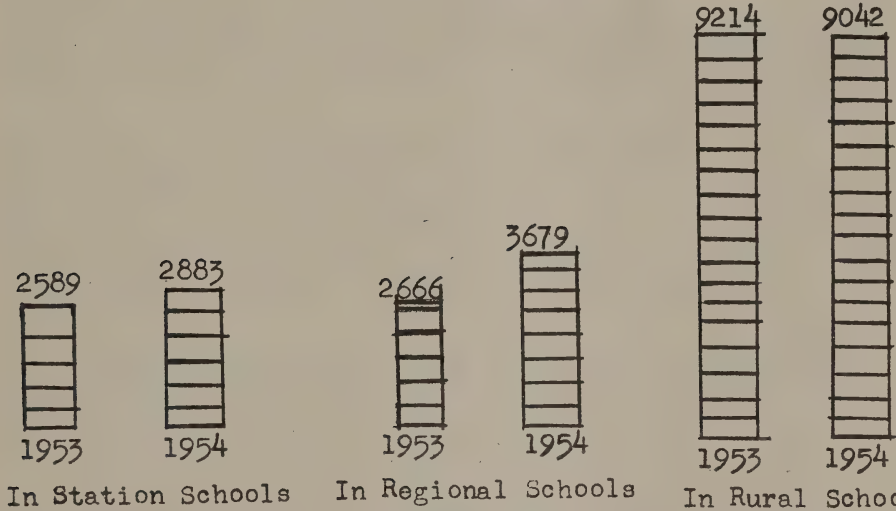
Everywhere African workmen are slowly able to take on more responsibility in building. For the missionary the progress is as yet much too slow. He is often bitterly disappointed and there is waste of material. But as in every other department of missionary work, the possibilities are there and there is hope for the future. However, for the present some instruction, help and supervision is still necessary.

Christian Education — Congo Inland Mission 1954

Allan Wiebe

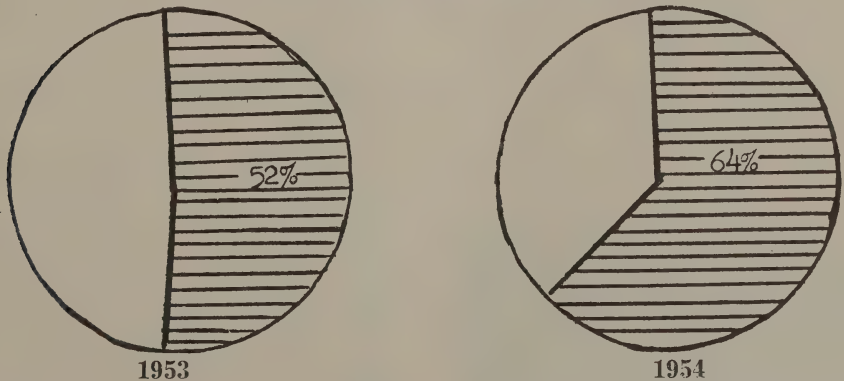
Our schools in Congo have been established to serve the Church. Education will be Christian only inasmuch as it furthers the activities and program of the Church. We realize that our entire Christian Education program must be Christ-centered to fulfill this purpose. As we present the PROGRESS MADE IN 1954, we humbly give glory to God.

MORE CHILDREN



As the above graphs indicate, there has been an increase in pupils this year. A 14% increase in our regional centers is due to the 3rd and 4th grades which have been established in these places. In our station schools there was a 9% increase over 1953. Rural school average attendance was slightly lower. As we have facilities we intend to shift a still greater school population from the station to regional centers.

MORE TRAINED TEACHERS
in Station and Regional Schools



In 1950 we graduated our first teachers from the E. A. P. schools. In 1954 we had approximately 125 graduates teaching, which is 64% of the total number of teachers in the station and regional schools. This is a 12% increase over 1953. Within a few years all our subsidized schools (station, regional and some rural) should be taught by teachers having completed at least 2 years of special teacher's training as our E. A. P. schools provide.

One Ecole de Moniteurs graduate taught in the newly established Normal School this year. Six or seven more will be available to place in our E. A. P. and Selectionnee

schools in 1955, graduating from the above mentioned school of the neighboring Presbyterian mission.

TWO NEW SCHOOLS

The Ecole de Moniteurs (Higher Teacher Training School) registered 12 students for its 1st year class at Nyanga, with Rev. Peter Buller as director. They will pursue a 3 or 4 year course, preparing them to teach in the upper grades of our primary schools. Plans are in process for a large Ecole de Moniteurs unit at Nyanga to be built within the next few years.

The Ecole Artisanal (Industrial School) has been functioning since March of this year. Rev. Loyd Brown is heading this school, and reports that 12 boys are learning the masonry trade. Others will enter the carpentry section in 1955. These boys will be a valuable asset to the Mission in future years.

MORE VISUAL AID MATERIAL

More and more we are coordinating picture rolls, charts, flannelgraph and other visual aid material with our Bible classes in the primary schools. A course in the Life of Christ with 2 sets of picture rolls (52 pictures), student workbooks and teachers' material has been worked out this year and used in our 3rd grades at some of our stations with gratifying results. Similar courses in the Old Testament stories are in the process of being organized for use in 1955. An hour or more each day is given over to Bible instruction in our schools.

STANDARD CURRICULUM, TEXT BOOKS AND EXAMS

In the Tshiluba area of the C. I. M. which includes 5 stations, a common course of study was used this year, with standard text books and uniform trimestrial exams. This has lightened the burden of our educational missionaries considerably. Plans are in process to use a standard curriculum as much as possible to include all stations.

Our greatest joy in our school program is still to see the individual student sense and accept that in the sight of God he is unregenerate, and then repentedly and wholeheartedly accept Christ as Savior and Lord. Hundreds have taken this step again this past year following the Lord in baptism and becoming part of the Church of Christ in Congo.

INDUSTRIAL REPORT

Larry Rempel

A new experiment has been made in C.I.M. building in the last years in that skilled African workmen from one station have gone to help in the building program on another station where skilled workmen were not readily available.

This year, in the months of August and September, the Kamayala warehouse-administration building with living quarters at one end was put up in this way. After all the materials had been gathered and cement blocks made by local workmen, a few Mukedi masons and carpenters came to help put up the building in a comparatively short time.

In October news came that the Schnells would soon return from furlough, but the new dwelling into which the Keidels were to move to make room for the Schnells was far from finished. Skilled workmen are at a premium at Banga and even those cannot easily be induced to work overtime. A

number of Mukedi workmen were called upon to boost the work and the building was completed to the extent that the Keidels were able to move into the new dwelling in time.

Nyanga workmen aided in building the Kamayala Leper camp in a similar manner a year ago.

Such shifting of workmen from one station to another is not without problems of housing and food and transportation. What are the advantages? It prevents delays because of lack of African or missionary building personnel. It also discourages station-mindedness, affording a means of working together with fellow Christians of another territory or tribe. By this method missionaries as well as Africans have received insight into the problems of other stations.

Not of least importance in the C.I.M. building accomplishments are the four missionary dwellings at the following stations:

(Continued on page 6)

MEDICAL WORK

Elvina Martens, M.D.

"He saw a great throng, and he had compassion on them and healed their sick."—Matthew 14:14.

Every day we see throngs of Congolese crowding around the dispensaries on our various stations. Some are dirty, others half-naked, others noisy. Sometimes we feel as the disciples did and would like to send them away, but when we realize their need and their helplessness, we are moved with compassion to help them.

Evangelism Through Healing

Medical work has always been undertaken by the Church when she sought to follow Christ. The CIM has found that the healing ministry is one of the best methods of winning men to Christ.

Dispensaries

Each station has a dispensary, with Congolese medical workers doing much of the treatment, under supervision of the missionary doctor or nurse. They could do even more if we could find more who were willing to undertake the responsibility of treating all alike, regardless of race, religion, tribe or social standing. The average African, like the Jew of Christ's day feels he is doing well to love only those of his own tribe. The handling of money and drugs is a temptation to those who are weak in the faith.

Every day the dispensary patients hear the Word of God, given forth by an evangelist or one of the Congolese medical workers. Personal work is also done and although we often do not see the results we trust the Lord that the seed will bear fruit.

Maternity Centers

Maternity work reaches many women who would not otherwise come to the mission station, and perhaps never heard the gospel in their villages. The mothers are encouraged to bring their babies to the well baby clinics which again affords them an opportunity to hear the gospel.

Hospital Care

On almost every station there is some sort of accommodation for hospitalized patients, ranging from mud and stick huts to permanent structures of burnt or sun-dried brick. However only one real hospital has been in operation up to the present, that at Mukedi, serving primarily the

Bampendi. Now that we have a doctor at Charlesville, and the new dispensary-hospital unit is nearing completion we anticipate wider ministry through more adequate medical care for our Tshiluba area people.

Leper Work

Kamayala has a unique area of service for C.I.M. in their Leper work. Leprosy in Congo is spotty in its distribution. Some areas have many cases, others few or none. The number of lepers in most of our areas would not justify a leprosarium but in the Kamayala area there are many, and this is a wonderful opportunity for a gospel witness. The past year, of the ninety-five patients, four were dismissed as symptom-free.

Orphanages

We know that the training of children is one of the most important tasks of the Christian church. We deem the opportunity of raising orphans on our mission stations a real privilege. Two of our stations have orphanages, and others are hoping and planning to begin orphan work as the Lord leads.

Circumcision Camps

Thus far most of our medical work has been confined to the mission stations. Occasionally when the evangelistic man has gone itinerating, a native medical worker has gone along with a small supply of medicine. On some stations circumcision camps in the villages have offered an opportunity to bring the gospel to teen-age boys in place of heathen initiation ceremonies.

We praise God for miracles of healing and for His supplying of all our needs. With an increased staff we look forward to greater service in the coming year. "Let us not be weary in well-doing for in due season we shall reap if we faint not."—Gal. 6:9.



OUR WOMEN

Fanny Schmallenberger

On all of our stations real efforts have been put forth to win the women and girls to Christ and His Church. The Girls' Homes are training centers for promising wives and future homemakers. A number of young women have left our homes to receive Christian marriage and are real testimonies in their communities. Many have accepted Christ as their Saviour and present great potentialities for the Congo Church.

The weekly meetings are of great value to the women and much appreciated by them. Health talks and other timely subjects have been discussed. After one talk on the danger of the intestinal parasites and what the women could do to prevent the infestation of their families, the mothers returned to their homes and told their husbands that the sermon was on "worms."

The World Day of Prayer was a big event and good crowds attended the services on the stations and in the rural areas. A number accepted Christ and others were reclaimed. On one of the stations, a pageant was given representing the needs of women in other lands.

Some of our women, including a few grandmothers have struggled and sacrificed in order to be in our reading classes. Several of them are now able to read God's Word for themselves.

Our compounds are bulging; we need to enlarge them. Let us pray that full time matrons be supplied in order to carry out the work more effectively. Our women need Christian teaching to establish them in the faith that they might stand besides their husbands in the complicated process of living real Christian lives in their heathen villages.

CHILDREN'S WORK

"And a little child shall lead them. ..."

A little girl in the village of Yobo had found Jesus precious to her own heart, but her family was heathen. After a time she became quite concerned about the idols that were found and worshipped in her home. She told her mother that God was not pleased with them and that Jesus was the Saviour whom we should worship and adore, but still the idols remained. Not be-

ing able to find peace in her heart as long as they remained, she determined not to eat any more of her mother's *musa* until the idols were taken away. Her mother became alarmed when the child actually refused her food and finally gathered up all the idols and took them to the teacher-evangelist to be destroyed. She herself later became a follower of the Lord Jesus.

What a wonderful reassurance that it pays to work among the children in our Congo villages! Again this year a real effort has been made to reach more villages with Daily Vacation Bible Schools. Fifty-eight schools were held during the year. The average daily attendance was not as high in some places as last year, but this was largely due to the fact that we have tried to reach some of the smaller villages as well as the larger ones. The Word has been planted in many young hearts and already some have been saved, new interest has been created for the Gospel in these villages, and some heathen chiefs have been moved to ask for an evangelist for their village.

Other encouragements have been an increased interest in the Sunday school at Tshikapa and the fine way in which the children responded with their offerings at Mutena. During the D.V.B.S. meetings they brought their offerings in corn and cassava roots amounting to about thirty dollars. With the help of the Bible School students, we have also been able to hold a number of weekly children's meetings in villages near Charlesville and Mutena.

The Lord has opened wide the door of opportunity for us to reach the boys and girls of Congo with the precious Word of Life. May He help us to win many of them for Him.



INSTITUT BIBLIQUE

W. E. Harder

A river cannot rise above its source, neither can a church rise above its leadership. It is the purpose of Institut Biblique to train pastors, overseers, deacons, etc. for the Church of Christ in Congo. When the problem of training our evangelistic workers arose, it became evident that two definite needs existed. The first, training evangelists for our outstations; the second, training a leadership for supervising these evangelists and the church in general. The former of these tasks was committed to the Ecole Evangelique of which there are three (Mukedi, Mutena, and Charlesville), while the latter task falls to Institut Biblique at Tshikapa.

Of the eight men having completed the first two years of the course, three are now assistant pastors, two were overseers in our regional churches, and the remaining three leaders in our station churches, i.e. church committee members, preaching, teaching Sunday school, etc.

They are anticipating completing their course of study and graduation in 1955, and are looking forward to returning to full time service for the Lord throughout C.I.M. territory.

During this year instructors were Miss Fanny Schmallenberger, Rev. Allan Wiebe, and Rev. Waldo Harder. Miss Schmallenberger also taught the wives of the men enrolled each afternoon. Courses offered the men included Old Testament Books of Law, New Testament Gospels and Acts, Romans, Doctrine, Sunday School Administration, Pedagogy, Homiletics, and French. One hour a week was devoted to discussion periods of live issues confronting the Congo Church. These have proven a blessing and a keen challenge.

We sincerely ask prayer to God in behalf of:

1. Holy Spirit blessing as our present class goes into the field for service.
2. God's supply for a permanent building for Institut Biblique.
3. God's leading in the choice of students for our next class to enter in September 1955.
4. Provisions for teaching personnel during furloughs due in 1955 and 1956.

CIM PRESS

Irena Liechty

It has been our aim during the past year to make improvements that will help us to be better able to meet the literature needs of the various departments. We have had a staff of nine workers. We are happy for the Briggs-Stratton motor that we are using to run the larger of our Platen presses. This is a real improvement, we find we can produce much more work efficiently than by the old method. We are looking forward to receiving a Chandler and Price 26½ inch cutter early next year.

This year we printed 200,000 tracts in four Bantu languages and also some in French. These Gospel tracts with their messages are being used to reach many of our Congolese with the Gospel message. There is power in the printed page and these tracts are working as we put them into the hands of the natives. Our native Christians can share in this ministry of giving out tracts to their own people. Congo is becoming literate for the first time as the masses are attending school and it is our duty to get good, wholesome literature printed for them to read.

We have also printed various other materials such as booklets, record sheets, cards, posters, charts, etc., for use in the medical, evangelistic and educational work on our stations.

LITERATURE COMMITTEE

Fanny Schmallenberger

The Literature and Censorship Committee has been busy throughout the year. It has sought for new materials to place into the hands of the African Christians and the Christless throngs outside the church.

A special meeting was held at Nyanga during the last week in August and members from every station were present. Many things were discussed and the Lord blessed as we sought His will during the sessions.

A few of our own C.I.M. missionaries have made valuable contributions for publication and promotion. We appreciate their splendid talents and fine taste.

We hope to have our new Tshiluba Song Book ready for the press within the next few months. Other materials will be translated during the coming year and printed for free mass distribution. Some of our

tracts and booklets will be sold at a nominal charge.

Africa is reading. What it reads depends upon us. We have a grave responsibility to discharge. Will we be faithful? The time has come and is already far spent when we in the C.I.M. must produce and promote more and better literature. Will you pray and help us meet this great challenge?

PROPER EMPLOYMENT OF CONGO LITERACY

Levi O. Keidel

"Desire the sincere milk of the Word that ye may grow thereby." R. A. Torrey said that there is no single factor in the Christian experience which does more toward leaving the stamp of divine holiness upon the human character than that of regular reading and study of the Bible. It is evident that there would be less flagrant sin among professing Christians, be they black or white, if they would daily expose themselves to the Word of God. We place in the hands of Congo youth the tool of literacy. Thus we are directly responsible to see that this tool is employed, not simply as a vehicle for corresponding with friends or for securing a good job, but primarily for reading and studying the Word of God which is able to make man wise unto salvation. No other motive warrants the expenditure of our energies in the cause of literacy.

The 1955 adopted program for promotion of Bible reading is as follows:

1. Sixteen thousand seven hundred copies of a 1955 calendar incorporating a Bible reading schedule are to be printed by the press and divided between the stations. Each station is in turn to distribute these calendars free of charge to all literate Christians possessing a New Testament or Bible and promising to follow the daily Bible reading schedule. The schedule gives one chapter from the New Testament and one from the Old Testament to be read each day.

2. Arrangement will be made in each Sunday morning service to review the portion read the previous week. The morning sermon chosen from this portion would promote interest in the Bible reading as well.

3. The last young people's meeting of each month will be a program coordinated with the Bible portions read that month. Suggestions for a dramatization, Bible quiz, or

similar interesting program are being prepared for each month of the year. Prepared in booklet form, these will be distributed to our pastors, evangelists, and church leaders.

Pray that these plans will make a real contribution toward giving our African Christians a personal vital victorious faith grounded in the Word of God.

MY FIRST C.I.M. CONFERENCE

Amanda Reimer, R.N.

Since my arrival at Nyanga one of the main topics of conversation has been conference. From what I heard I gathered that it must be the annual high light for the C.I.M. missionaries and I looked forward to it with keen expectations.

At last the day arrived! Quite a conglomeration of vehicles pulled up that hill to Tshikapa station on the afternoon of December 9. Scarcely had the motors stopped when out poured children equipped with toys, ladies carrying cans of eggs and cartons of vegetables and gentlemen clutching bulging briefcases. Not a sad face was in sight and cheery greetings echoed from every direction. There was an unscrambling of cots and bedding as each one hurried to make his bed before the supper gong called us to enjoy the first of many a delicious meal prepared by our gracious hostesses.

We were not only fed physically but our souls too received food for thought that was both challenging and encouraging. The well chosen theme, "Looking Unto Jesus" shall long be ringing in our hearts and minds.

In spite of the differences of opinion in so large a group I was impressed with the spirit of cooperation due to the common purpose of winning souls for Christ whether it be in the evangelistic, educational, industrial or medical department of our work.

The fellowship about God's Word, the discussion of common problems and the moments of leisure for social activities seemed to bind into one great family the folks from all the different stations. No, I was not disappointed with the first C.I.M. conference which I attended. Already I am looking forward to the next one.

Grace is the loveliness of God making itself known to unlovely men to create that loveliness in them.

IN THE MAKING OF MASONS PROBLEMS OF THE NEW INDUSTRIAL SCHOOL

Lloyd Brown

There is an old expression: "Aller anfang ist schwer"—all beginnings are hard. Since the industrial school at Mutena was a new venture for CIM this year, we have had some problems.

Some of the boys came from Mutena but others had to travel long distances—some as far as 300 miles. These boys came from three different language areas and represented many tribes. We thought there would be much friction between students from the different tribes, since this is usually the case, but the Lord kept trouble to a minimum.

Did you ever hear of African sign language? There was not a single language that all the students could understand. But the courses were to be taught in Tshiluba. Moreover, because we had been in Congo only a few months my Tshiluba was very meager. I therefore made liberal use of the African sign language plus the Tshiluba ex-

pression for "Do thus" in teaching my boys to lay bricks.

One of the goals of our school is to train students to be well disciplined Christians with good conduct. Discipline of these boys of completely different culture has not been easy for a new missionary who has not yet learned to understand the natives, their language and customs. But we found that the preparation and enforcement of a written set of rules proved effective in this problem.

I was asked to start the school and so asked that its opening be announced at a field committee meeting, just after the securing of a native to teach full time. Decision to start the school was directly dependent upon obtaining a full-time native teacher for this school. However, the native backed out of his promise and taught only part time. Because he could not observe my teaching methods the boys refused his word in afternoon instruction, because his methods differed from mine. Afternoons were set aside for language study.

We must have a native teacher who can be with the class full-time, both to learn how I want it taught and to take it over while I gather materials for the class, prepare drawings and lessons, and fill out records for the government. But trained native teachers for this school are hard to find since there has never previously been a school of this type in the Mission. An experienced mason from an industrial work line of one of our stations might be used, but they are in great demand because of the continued expansion program of the Mission, and they would not prove adequate for the job because they have had no training to teach.

One of our problems has been working out a budget for the school and securing necessary tools and materials. We struggled along with very few materials and tools because the financial policy had not as yet been worked out.

We are thankful for the patient and resourceful help which the State inspector gave on his two visits in helping to organize the teaching program of the school. We are also thankful that the Mission elected a board to advise and to help direct the school.

BEHIND THE CANVAS CURTAIN

Peter Buller

In 1953 the Lord sent a mighty windstorm in Ohio which tore down an old 40'x100' re-



Making Cement Blocks

vival tent. During his furlough, Rev. A. Graber obtained the tent and took it back to Congo. This year the curtains of the tent served to partition rooms into dormitories for conference guests and make wind shelters in the dining room. One-fourth of the tent was made into an outdoor kitchen. If we could tell you all that went on behind these curtains . . . !

The large primary school rooms were divided into two or three compartments, each housing a family. Cots and bed springs were set up; mosquito nets and clothes hung up. All noises were shared in common (for canvas curtains do not make sound-proof partitions) and some of us, overtired from long conference sessions, actually learned to sleep through it all . . . babies crying, children playing or quarreling, grownups discussing business, tired fathers snoring, etc.

Neighbors heard the following early one morning, "Be careful, Ina, I don't see that caterpillar around this morning." The long 4" caterpillar was a special friend of Leland and Darrel and had been found in mother's housecoat the day before. Susie was heard singing sister Linda to sleep. A two-year-old was heard coaxing his mother periodically, "Let's go eat!" Some evenings the sessions in the single ladies' room (housing 10) became very interesting . . . even to the neighbors.

All of us enjoyed being behind the curtains in the dining room. The food was excellent and fellowship, rich. The idea that all the ladies help behind the serving table turned out to be a fine plan. The new sets of plastic dinnerware and silverware brightened our appetites and served all of us well.

The canvas curtains will soon be torn down and put up to other uses, but the memories of what went on behind them will not soon be forgotten.

A CHRISTMAS BANQUET

Mrs. Gladys Buller

Social night! Everyone looks forward to the one evening which is set aside each year for social activities. Usually this time is spent in games and recreation. However, Tshikapa station is fortunately situated near a large center, and they took this opportunity of arranging a Christmas banquet "uptown" at the Forminiere Hotel.

We were 48 missionaries seated about a

beautifully decorated Christmas table that stretched from one end of the dining room to the other. Waldo Harder admonished us to forget conference problems and business and enjoy the tasty Belgian menu. (Alas! Some of us, not having been warned of this occasion when packing for the conference, had forgotten our "heels," suit coats and accessories . . . things that are ordinarily saved for furlough.)

Following the four-course dinner, a sextette and a quartette sang Christmas numbers, Mrs. Erma Graber read a Christmas legend and Elmer Dick led us in Christmas devotions. Then George Neufeld led us all in singing spirited Christmas carols.

As our cars wended back across the Kasai River, all of us felt we had had a blessed time, and a touch with civilization after being "in the bush" for a long time.

MISSIONARY SCHOOL CHILDREN

Mrs. Lawrence Rempel

Not everything fitted well into our conference schedule. The Ecole Belle Vue, missionary children's school, had its closing Christmas program the very night that our annual conference convened at Tshikapa, 375 miles away . . . Congo miles being considerably longer than American miles in time consumed to cover them.

Our Kamayala missionaries, who live closest to the school, sacrificed a day of conference to attend the program and bring the six C.I.M. students to conference with them . . . Doretta and LaVerna Dick, Leland and Darrel Rocke, Carolyn Harder and Beverly Rempel. The girls had been ready to leave for several days, having packed suitcases and even trunks with toys, books and clothes, far more than adequate for a short Christmas vacation. The boys however were more concerned that their pet worms and bugs not be left behind. A few minutes before departure at 5 A.M., they were seen desperately hunting their snails by flashlight under bed and table, having given no thought of clothes to take with them, to say nothing of producing box or suitcase in which to put them.

The first day's travel brought them to Mukedi Station where one couple was 'holding the fort' to provide food and lodging for the travelers.

Arriving at the conference, the children had a happy reunion with their parents and

families whom they had not seen for three and a half months. No longer were the students seen in their habitual 'clique,' but here and there could be seen brother with younger sister or mother with daughter slowly walking and chatting.

Most of the parents agree that in one way or more the children have matured intellectually and spiritually and have become more independent. We must agree that it has been good for them to attend *Ecole Belle Vue* . . . but it was mighty good to see them back!

THE SUNDAY MORNING SERVICE

Lois Slagle

It was like a Sunday morning in the States. Instead of walking a few short steps from home to the station church as is our usual custom, nearly all the missionaries found a place in one of the cars and rode away to church. After a 5-mile journey through the business section of Tshikapa and out to the airport, we arrived at the brick chapel—our church in the camp of the diamond mining company.

In every place one could see that careful preparation had been made for this day. The lane leading off the highway to the church had been meticulously riddled of all weeds and grass. At the church entrance stood the pastor and his wife along with members of the church council to greet the arriving guests. As we entered the beautifully decorated church the spirit of expectancy for this day which had filled the hearts of the Africans now caught hold of us visitors as well. While the audience filled every available seat and all standing room inside the church—and outside the church around the windows—as well, an African played familiar hymns on the organ.

The unique program was enhanced by the fact that the entire planning and arrangement for this service was in the hands of the Africans. By word and portrayal the very beginning of the church was traced for us. The desire for a place to worship in the early days prompted the Protestant Christians in the camp to seek aid from the missionaries.

One of the high lights was the dramatization of the beginning of their choir. One member of their group began to teach them the art of singing in four part harmony. Several attempts ended in everything but har-

mony. Then they showed us how God answered their prayers and gave them a song in their hearts and their voices blended in a beautiful melody of praise.

Rev. Dick told us how the first communion services were conducted. A place of worship had been denied so in the shade of a large mango tree along the highway, the faithful Christians gathered together. The rack on the back of the old model A was the communion table. There on the public thoroughfare they were joined together in commemorating our Lord's death.

The Rev. F. J. Enns told us of the intervention of the Congo Protestant Council which resulted in the granting of a site for a building in which to worship.

I wish that each reader could have witnessed the dramatization of how the building became a reality. While the choir sang—"Every Time, I Feel the Spirit" in true colored fashion, the various workmen at the front of the church worked at their assigned tasks. Some were sawing boards to the rhythm of the Negro Spiritual. Others were making bricks all in step with the music. They related that every day after 4 P.M. after the close of their day's work for the mining company, they came home and began work on the church—often continuing far into the night. They truly had a will to work.

Archie Graber reminisced of those beginning days—but he exhorted us to forget, for that one day, all the hardships and disappointments that had come and rejoice because God had answered prayer moving upon the hearts of the officials to grant a site and stirring up the hearts of the people to contribute their labor and strength to the building of this church.

All the visitors appreciated the good music which was featured throughout the entire program. Very appropriately the African pastor concluded the service with a brief exhortation on the subject of the 4 pillars of the church basing his remarks on Acts 2:42.

If in this coming year we should have a tendency to become a bit discouraged with the work or wonder whether it is worth the expending of all our energy, I trust that the Lord will remind us of this Sunday Morning Service. I am certain that we all recognized the potentialities in the lives of the African Christians as we were witnesses of this program.

Station Reports, 1954 BANGA

EVANGELISTIC:

"Pray the Lord of harvest that He send laborers."

Bible conference for our evangelists at the beginning of the year enlarged their vision to the empty villages surrounding them. Their renewed effort to provide regular witness to these villages has placed us on the threshold of opportunity too great to be claimed. In a quick trip holding services in twenty-three of the larger empty villages brought unbelievable response. Almost whole villages turned out en masse. More than 200 people, mostly grown men and women, wanted to trust Jesus for salvation. Basonga is a flourishing regional center. Prospects for growth of this work are good in spite of peculiar organized opposition evident this year.

We have again attempted to place evangelists behind the "purple curtain," and have again encountered organized Catholic resistance to drive us out. One of the two evangelists, which we have been able to install, has been ordered to leave the village. We have appealed for government intervention and are praying that religious liberty will be assured us, and that we will continue to labor in this needy field.

There has been no upsurge in church membership this year. Neither has there been any outstanding evidence of revival among our Christians. About the same number were eligible for communion this year as last. We have just completed our first cycle of regional meetings. It has given a new impetus of interest.

Perhaps the most distinct indication of progress is that the total church offering this year has been 10% above that of last year. This is one of the poorest regions in the C.I.M., and it seems a significant step toward indigenous self support. We hope that in 1955 we will be able to do more itinerating with our senior missionaries back.

EDUCATIONAL:

The report given us this year by the government inspector was encouraging. He said that there was much improvement over last year's inspection. We have had two government inspections in the last fourteen months. We had fine co-operation among

our teachers. They have been given more responsibility. One has full charge of the choir. He does a good job too. One has the hand work. Beautiful chairs were made. The students have showed increased interest too this year.

GIRLS:

Our girls' work is growing. One house, which was new last year, is no longer big enough this year. We need another as soon as we can get it built. We have forty-eight in two rooms. We have three from the Banjembe tribe. This is a big step forward in this backward tribe.

CHILDREN'S:

Due to lack of personnel and limited energy not too much has been done for children this year. One DVBS was held at Basonga and SS on the station. Mrs. Keidel tries to get to nearby villages for services. On that day she reaches over one hundred women and children. Pray for this work.

INDUSTRIAL:

The Banga building department service has been mainly house building this year. Starting this year with the itinerating missionary's dwelling at Basonga and finishing with Banga dwelling number two for Keidels. Between these two houses we have sandwiched the cistern for the administration building, a two-room classroom, and a girls' dormitory at Basonga.

The latter building is a real joy to us. It is largely an indigenous effort, they having done everything except transporting the sundried bricks to the site. This 60 x 22 foot building will enable girls to train for Christian living away from the evil influences of the village and make provision for Christian parents to give their girls schooling. The two-room class building helps provide facilities for the 130 students coming to school there.

The bright spot, however, in our building program was the coming of an *actual* builder. We were amazed and inspired by the way things started going after he came. Without Larry's help Keidels would not yet be cozily sitting in their new home. We appreciate this good gesture of inter-station co-operation and want to say, "Thank you, Larry."

MEDICAL:

The number of patients in the medical work has increased quite a bit this year.

During several months we had between 80-100 patients. We trust that they have not only received medical help but help for the soul as the Gospel was given them. We have not encouraged obstetrical patients because we have no facilities. We are looking to the Lord for this need.

WOMEN:

We have been trying to have women's services, but so far it has been hard to get the Bashilele women interested. With our senior missionaries back we hope to have more time to visit them in their homes.

AGRICULTURE:

To make our people truly indigenous, we must train them in an occupation that helps them make a decent living. Farming is that occupation. With this in mind we have hired Charlesville's Ford tractor to see how our soil will produce when the high grass is turned under.

CHARLESVILLE

At the beginning of the year a week's workshop was held for all of our evangelists. They were taught in making out good sermon texts and keeping records of their work. Pertinent messages and discussions were given on their responsibilities.

All of our outstations were visited twice during the year by the missionary, while the pastors and deacons visited each of the outstations at least twice. Besides these visits communion was served three times in our fifteen regional church centers.

Of primary blessing in our Bible school has been the spiritual growth and development manifested in the lives of the second year students. Our endeavor has been to challenge these boys with the tremendous need of their people. While studying they have also been at work. Each student has had a weekly children's service assignment. Second year boys have held preaching services and taught Sunday school classes. Three boys have taught 1st and 2nd grade afternoon classes in nearby villages.

In our Sunday school, the second year Bible students replaced the grade school teachers in teaching the classes during the last half of the year. The young men's class studied the gospel of John, reading it in French and discussing it in Tshiluba.

God has honored the work with the women. World Day of Prayer programs were

sent to all outstations, also a book called, "Lessons from the Old and New Testaments to Teach Women." The book has fifty-two lessons. Charlesville ladies held World Day of Prayer services in three centers. The census of women taken this year shows much work yet to be done. There are three hundred seven baptized women, seventeen who have not finished catechism, one hundred thirty-eight unbelievers and forty-nine Catholics. Among the women baptized this year are Mbombo and Bakandowa, wives of one man. He is a palm-wine peddler. These two women have been my most faithful women both in attendance and giving.

Sunday afternoon young people's services were held with the help and direction of our deacon and Bible teacher, Ntambue Paul.

The first of the year we held a DVBS in the near-by Forminiere workers' camp with an average attendance of eighty-three. Thirty-two made decisions for Christ. This school was followed up with weekly services. There was always a good interest shown and many adults also eagerly heard the Word. Sixteen people accepted Christ during these services. In June the camp was moved so we were so glad we had bought up the opportunity to preach the gospel in that needy place. Four other DVBS were held with a total average attendance of four hundred forty-eight. There were forty-nine who accepted Christ. The Bible school students were divided into seven groups who held children's meetings in the surrounding villages each week.

We have four regional school centers where we teach four and five grades. In three places quite adequate school buildings have been erected and teaching and witnessing have been done. We have ten boys in higher schools at Nyanga and three studying at the Presbyterian mission. In our own teacher training school we have eighteen first year students and seventeen second year students. In the first degree school we have one hundred sixty-five students with seven African teachers. We have ninety students who will finish fifth grade, eighty in fourth grade, and ninety in third grade. Many students responded to the special evangelistic meetings held for them. Daily they are taught the Word of God.

This year several new things happened in Charlesville medical history. We got our first doctor, and we spent the last year in the old dispensary. For the nearly one hundred patients who came each day for treatment for malaria, worms, pneumonia, tuberculosis, dysentery, to mention only a few diseases, the old dispensary was hopelessly inadequate. Five major surgical operations were done, although we had no operating room. We were thrilled that the Lord provided a new building which was dedicated on October 31, and which, we trust, will expand the possibilities of service to the people of Congo. Four babies were born to missionaries here at Charlesville this year.

It was a day of great joy and fulfillment for the Africans when our Dispensary was dedicated. Missionaries from Banga were present and Rev. Levi Keidel brought a challenging message. Pastor Kazadi expressed the thankfulness of the people for God's not failing to hear their prayers of many years for a doctor.

The new single ladies' residence was also occupied this year in April. Other buildings erected were a house for the diesel plant, kitchens for the guest houses and a sun dried brick ward for dispensary patients.

KAMAYALA

During the past year we have visited our district in the Regional centers, having meetings twice in each of the centers. From these centers we have been able to reach quite a few of our people. These have been fruitful trips. Souls have been saved and believers have been edified. Our own hearts have been touched as we have seen the Lord work, especially in the hearts and lives of many older people. One, old Christian chief upon being refused communion by the Pastor, because he had not attended the daily services in his village, as he left the building, turned and said, "This is the last time you will refuse me communion, for I will be sure to attend every service." We were encouraged as we saw some who had fallen by the way, return to the Lord, and others confessed hidden sin in their hearts and lives.

The services held each Sunday at Kahemba, and the colony has been blessed of God. Our Children's Church has been well attended and rewards of a picture have been

given for memorizing scripture.

The **WOMEN'S** services started this year with the Women's World Day of Prayer. There were 200 in attendance at this meeting. We experienced the greatest blessings when we sent out special invitations and got the village women to take part. We memorized the 23rd Psalm with picture illustrations. May the Lord bless His Word.

EDUCATIONAL

There has been encouraging progress in the school work this year. We are thankful for new desks in four of the class rooms. They are made with a plank nailed across up-right, short poles fastened in the ground. The seats are bamboo.

Over four hundred of the pupils in the village schools have successfully passed the first year examinations this year. Next year we plan to have all these pupils in second year classes in their own area. This plan will relieve the food problem on the mission station.

We have a lively group of **GIRLS** in camp on the mission. Sewing class is more pleasure for them than the classes in the four R's. However several of the girls are in the third year classes.

At the **DISPENSARY** the Lord has blessed the work and has been speaking to the hearts of the patients. A number have been saved and returned to their villages to live Christ before their fellow men.

Our **LEPROSARIUM** is growing. We have added a number of new patients this year making a total of 95 patients in the colony. Four patients have been discharged as symptom free. As soon as new homes are finished they are occupied by two families. Many are still living in the villages until we have a place for them to live. Some of the patients have accepted Christ as their Saviour and are living for Him.

The **BABY CLINIC** is well attended each week. A service is held when each one present hears about the Lord Jesus.

We have 44 children in our **ORPHANAGE** at present. A number died during the year. One poor little fellow was brought in with T.B. and died in the Kahemba Hospital a few months later. Some of the children are doing well in school.

INDUSTRIALLY speaking: To help accommodate our increasing population at the Leprosarium, 26 sundried brick houses were built. Carpenters are still putting in doors

and shutters. The colony dispensary was completed, doors, windows and ceilings put in.

On the station, thanks to the Rempels, a new storage-residence now awaits occupancy. Besides being a residence and storage, it also serves as a two-car garage.

Two temporary school buildings were erected, seven roofs regrassed and seven other temporary houses put up in the mission village.

Two thousand eight hundred cement blocks are ready for our next project.

MUKEDI

MUKEDI EVANGELISTIC:

A prophet of the Lord of another day once told his people; "Prepare ye the way of the Lord, make straight in the desert a highway for our God." We have been reminded of this passage for in many ways the missionary in Congo in 1954 has been trying to make in a spiritual desert a highway for his God.

Our evangelistic program at Mukedi has in the last Conference Year followed familiar patterns but there have been new emphases and efforts. There has been an intensification of our regional work as a detailed itinerating program was organized and followed. Fifteen centers were chosen as points suitable for regional church activities and all were visited by missionaries at least twice during the year for group meetings and communion services.

We have been encouraged by the generally good response. We have found a spirit of appreciation for our efforts especially in areas where there are out posts. In all of these posts one finds a sprinkling of orphaned Protestants who come from some neighboring missions in their quest for employment. Having cut off immediate contacts with their home missionaries and churches, they often have a tendency to become dormant both in their experience and in their participation in church life. We feel that the numerous posts in our area constitute a special challenge to us.

We have noted with interest that in the areas where Catholic opposition is the keenest we also find some of the greatest loyalty to the Church of Christ and the Protestant witness. It is in this area that during this year a permanent stone chapel has been

built and largely paid for by the believers.

ECOLE EVANGELIQUE:

"Go ye . . . and teach all nations . . . to observe all things whatsoever I have commanded you." These were words that Jesus spoke to His students. They were first instructed, then they were sent out to instruct others. This has been our aim with our Bible School.

We have had an average of twenty-seven students this year. Our students do much practical work along with their training. Sundays they serve in children's meetings and in the choir. Wednesdays, they go out to the villages for meetings. They have reached forty-seven villages this past year. They have also taught Vacation Bible Schools in nineteen villages. The Lord has blessed His Word, Christians have been revived, sinners have come to the Lord, and closed doors have been opened.

CHILDREN'S WORK:

Interest has continued in our Sunday morning children's meetings. This past year we have had an average attendance of four hundred children each Sunday. These were divided into three groups according to villages, with a missionary supervising each group.

The methods of story-telling, flannelgraph, chalk-talk, and dramatization have been effectively used in teaching the children. New songs and choruses were taught them.

WOMEN'S WORK:

The work with the women has been encouraging. During this year five women have been baptized and twenty-five have joined the group. They have co-operated well in the meetings and some of them have given inspiring messages. World Day of Prayer was observed by groups of women going to nine villages for services in the morning and by a service on the station in the afternoon. An offering was taken which was contributed to the orphans at Kamayala. Knitting instruction was given and many women showed an eagerness to learn and made good progress.

MUKEDI EDUCATIONAL:

In our E.A.P. the two native teachers teach the majority of the class hours. Two missionaries on the staff teach part of the subjects in both the first and second year. Besides students from Mukedi, there are

some students from other stations and missions.

We have five hundred forty-seven enrolled in our primary schools on the station. The off-station schools continue to supply our station schools with third, fourth, and fifth grade pupils. Those completing the fifth grade do not all have the opportunity for higher education but we feel that their Christian teaching will certainly not be in vain.

GIRLS' WORK:

This year we have started a separate school for girls in the first four grades. The girls are much more at ease and are learning more rapidly in a classroom by themselves. At the end of November we had one hundred seventy girls in the mission classes. There are some other girls also out in the regional school near the station. Most girls marry before they reach the fourth grade, so we have few girls above the third year. We are glad that we have come this far in the girls' work and hope in the future to have girls graduating from the fifth year.

MUKEDI MEDICAL:

The dispensary work has an important part in the medical department. Daily several hundred come for medicines. Three days of the week, the doctor or one of the nurses has examined new patients and those who have been difficult to treat.

The rebuilding and enlarging of the dispensary has been a definite asset to the work. Patients are thankful for the waiting room during the rains.

Two days a week the doctor has been giving surgical treatment to those who have needed it. We are thankful that no patients were injured during the night of rain and strong wind when one of the wards for patients was damaged. The maternity work has been blessed by the Lord. Many women have heard the Gospel while at our hospital.

MUKEDI INDUSTRIAL:

Probably the high spot was May 2 when the first permanent stone church in the Mukedi area was dedicated at Matshi, after two months of hard work. At the station the dispensary was enlarged to three times the former size. Another sun-dried brick building was built in the dispensary patients' village. The Mukedi workmen helped

in the building of the Kamayala dwelling-administration building as well as assisting with the Banga house. Three cement-block teachers' houses were built in the Mission village.

MUTENA

EVANGELISTIC

Communion services were held on schedule three times in each of the seventeen regional centers. In order to serve the area more effectively, we are organizing five additional regional centers for 1955. Each one of our out-villages was visited at least twice by a missionary during the year.

A second year was added to our Ecole Evangelique. Efforts were made that each student have at least one practical work assignment per week thus putting theory to practice.

The women have participated very well in the Tuesday afternoon meetings, in the World Day of Prayer and in the special reading classes. The girls while attending school have cultivated their own fields, prepared and cooked their food, cared for their clothing and rooms and learned some sewing. We are much concerned for these women and girls for they can do much to strengthen our Congo Church.

Children were reached in 21 Daily Vacation Bible Schools, in weekly services, through scripture memorization, visual aids, choir, and the preparation of a Christmas program.

We have a departmentalized Sunday school operating under the supervision and help of the missionaries. There are Wednesday afternoon classes where the Sunday school lesson is discussed with the teachers in preparing for Sunday classes.

Expression through music is provided by the men's choir composed mostly of E.A.P. and Bible school boys, by the women's choir, girls' choir, and boys' choir and through smaller informal groups.

EDUCATIONAL

School began a bit later this year, so vacations were short and the school terms long. We were encouraged by the increase in attendance in station and outstation schools. Eleven E.A.P. graduates joined the teaching staff. We were able to visit all the schools in January and gave exams twice during the year to all the pupils.

This year we placed two third grades and

two fourth grades out in the district besides the three third grades already established away from the station.

Severe storms destroyed six of our temporary station school buildings. We are looking forward to the six room permanent school building to be built in 1955.

There are fourteen students in 2nd year E.A.P. class who will be doing their stage in 1955. All these students need our prayers as they study.

The Ecole d'Apprentissage Artisanale, a school to teach Christian boys industrial arts and trades, started on March 26 with 17 pupils representing most of the seven CIM stations. In compliance with the need of Africans for better housing, we have started with a course in masonry. Later we intend to add wood-working and perhaps other trades to the curriculum. The school emphasizes discipline in the Christian way of Life and study of the Word, that a stronger laity might be the fruit of this new CIM venture. This year the students have built most of their own temporary school building. We need your prayers because stronger laity means a stronger Congo Church.

MEDICAL

As we read in Ecclesiastes, there is a time for everything—

There was a time to be born and a time to die.

An increased number of mothers came to the mission for confinement. In spite of all medical help, there were some deaths—two of which were caused by the bite of the Ntoka snake.

There was a time to break down and a time to build up—

A severe storm took off the roof of the maternity hospital, but not a person was hurt. The "time to build up" again occurred as a result of the storm.

There was a time to weep and a time to rejoice—

We wept for those who refused Christ and for those who passed through sorrow. The heathen and Christians alike who saw the wreckage of the maternity ascribed our safety to God. We rejoiced at this testimony and also with all those who received Christ.

There was a time to plant—

Recently we began to give a Gospel of John to each new patient registering at the dispensary for treatment and to each new mother coming to the Maternity Hospital.

We are seeking in this way to sow the Word in the hearts of many who are in villages where there is no Protestant witness and who otherwise have no contact with the mission. We know that the Word is sharp and powerful to convict where our words fail.

INDUSTRIAL

Our church building was completed and dedicated in May. During dry season we made bricks for the anticipated 1955 construction of a large primary school. There was quite a bit of repair work because of storms.

NYANGA

MEDICAL

Multiplied opportunities have come to us in the past year to reach souls with the Gospel message through the dispensary work. Over 800 mothers who spent varied lengths of time in our waiting wards also had the opportunity to hear the word of Life each morning of their stay here. God has richly blessed this phase of His work.

EDUCATIONAL

Ecole de Moniteur—This is the first year of a four-year cycle. In school are 12 students representing three stations. A native teacher, a graduate of A.P.C.M. Ecole de Moniteurs, has been helping with the instruction. Our desire is to make of these students servants of Jesus Christ.

Ecole Preparatoire — The Ecole Preparatoire composed of sixth and seventh grades, opened with an enrollment of sixty-three. These boys came from the seven C.I.M. stations with the exception of two students, who came from a neighboring mission. The classes are taught by two missionaries and one African teacher.

Grade School—School is a means of bringing the young people to the Lord. Bible subjects are taught daily in all classes. We have almost five hundred pupils in school, and we have fourteen teachers. We are having a girls' school in the first and second grades.

Regional Schools — We have regional schools at eleven locations, three of which were started this year. These schools have an average attendance of six hundred eighty-three pupils and are taught by twenty-seven teachers.

Children's Work — We are beginning a new phase of work with the children,

namely, having D.V.B.S. Different missionaries have been teaching them. The Lord is blessing this work. On Sunday mornings we have Sunday school for the children, and every other Sunday afternoon we have children's meetings, one on the station and one in Nyanga village. We praise the Lord for those that have been saved and for blessing us.

Girls' Work—In the past year we have had many new girls come into the compound. During the past year many of these new girls have accepted Christ as their Saviour, ten girls were baptized and eleven left us to establish their own homes. Since the girls are in classes by themselves we have been giving them more instruction in sewing and knitting. This plus their millet, manioc and peanut fields and their daily school work keeps them well occupied. We pray for guidance, wisdom and grace in this work.

Women's Work—The women on the station have had their weekly meetings often using illustrated lessons for their talks. They have also made one round of the nearby villages, holding meetings with the women there and reporting good interest. In February Women's World Day of Prayer was observed in most of our regional centers. One week in October was set aside for a Bible study and learning-to-read week for Christian women who are still illiterate. There have been a number of decisions for Christ. May the Lord work in many more hearts.

Industrial Work—During the past year we have constructed a kitchen for the Preparatoire and Monituer students, a garage, a storehouse for the medical and a dwelling for three single ladies. At Nyanga we have turned over to cement block building. We have also been doing repair work on many of our buildings. We thank the Lord that He has kept the workmen safe.

Evangelistic Work—"Bless the Lord, O my soul, and forget not all His benefits." In our Evangelistic work on the station and in the outstations we feel that the Lord has blessed our undertakings for Him. We have regular Sunday morning services and Sunday school each Sunday and Christian Endeavor every other Sunday afternoon. On the alternating Sunday afternoon we have personal work. We have had two series of

special meetings during the past year. The first one was in January when we had the missionaries giving the messages and the second series was in August when we had Kazadi Mattien from Charlesville as our speaker. We thank God for the many decisions made and for the many who came to make right with God. We had two baptisms, one in March and one in October. There were two hundred two added to the church by baptism.

Miss Quiring has visited approximately half of our outstation schools in three itineraries. She also held D.V.B.S. during the months of August and September at several of our regional schools.

TSHIKAPA

The **EVANGELISTIC PROGRAM** is the core of the mission, and it has been our desire and attempt that every phase of work be channeled to carry its portion of evangelistic activity. In the church we have endeavored to stress attendance and giving. It has been both encouraging and disheartening to see how our Christians stand up to these two tests. It is evident that many of our evangelists need training not only in being "fishermen" but also in being "shepherds." The total contributions of the church are up approximately 10% over last year. Several church centers are showing promise, notably at Katanga where we have had a 4th grade class and Basanga, a new center less than 2 years old, where we were recently privileged to dedicate a beautiful sun dried brick chapel. We have been conscious of the dire need to have someone who could give at least a sizeable portion of his time to itinerating and evangelistic work.

The women's work was carried on much as in the past, weekly meetings with monthly meetings away from the station to surrounding villages. Local talent to lead and speak in these meetings is scarce, but bit by bit a few more are willing to assume responsibility and help carry the load. Souls have been saved and Christians strengthened in their walk with their Lord.

INSTITUT BIBLIQUE has finished its second year with Fanny Schmallenberger, Waldo Harder, and Allan Wiebe teaching regularly. We have sensed a wholesome spirit on the part of the men and feel encouraged in that they are catching the "spirit" of what

the missionaries are envisioning and attempting to accomplish in the Church of Christ. Our plan is to graduate these men in October, 1955, and send them back into full-time service for the Lord. Fanny Schmallenberger faithfully taught the wives of the men each afternoon during this year.

Several vital issues should receive our prayerful attention at this time: (1) The choice of a new class, which we hope to begin in September, 1955 (2) providing teaching personnel in view of oncoming furloughs, (3) providing a permanent I.B. building.

The **EDUCATIONAL** phase of mission work seems to present a bigger challenge year after year. Attendance again increased in our schools, especially in our regional centers as well as in our rural non-subsidizable schools. Six 3rd grade classes and one 4th away from the station proved quite successful. Approximately 75 fifth graders will graduate in March. Thirteen Sunday school classes were organized for the school children for the first time, and although compulsory attendance on Sundays was something new to the children, response was gratifying. Special effort was put forth this year to add visual aid material and workbooks in the Bible classes of the 3rd, 4th and 5th grades.

In our **MEDICAL WORK** we praise God for the faithfulness of our native nurses during the past year. Most of the work was

carried by them with only supervision by the missionaries. A temporary ward was built in October to care for hospitalized patients. Some maternity work was begun, and we are praying for guidance as we plan to enlarge this phase of medical work at Tshikapa. Although there is a company hospital only 5 miles from the mission the Christian women are pleading to be cared for in a Christian atmosphere. One of our assistant-pastors has been ministering faithfully to the spiritual need of the sick as has also our head medical boy.

The **INDUSTRIAL** department is again in full swing since Archie Graber's return in the beginning of September. Lumber, brick and cement which was on hand made it possible to speed up the building of a new dwelling. The inside finishing work remains to be done. Considerable work was done on the roads and buildings due to the unusual heavy rains and wind. Three temporary school buildings, the Bible Institute class room were destroyed by storm and the roof of one of the Bible Institute dormitories was blown off. All this involves extra work and expense.

During the dry season the large drying sheds and roof of the large brick kiln were destroyed by fire. This has been rebuilt and is now ready to make brick again. We do welcome the new equipment that was made possible by some of God's children in America. May God bless each one.

BIRTHDAYS OF OUR MISSIONARIES AND THEIR CHILDREN

April

7 Perry Allan Keidel
11 Rev. Loyd Brown
20 Hope Elizabeth Eidse
21 David Waldo Harder
21 Beverly Ann Rempel
22 Miss Amanda Reimer
29 Mrs. Earl Roth

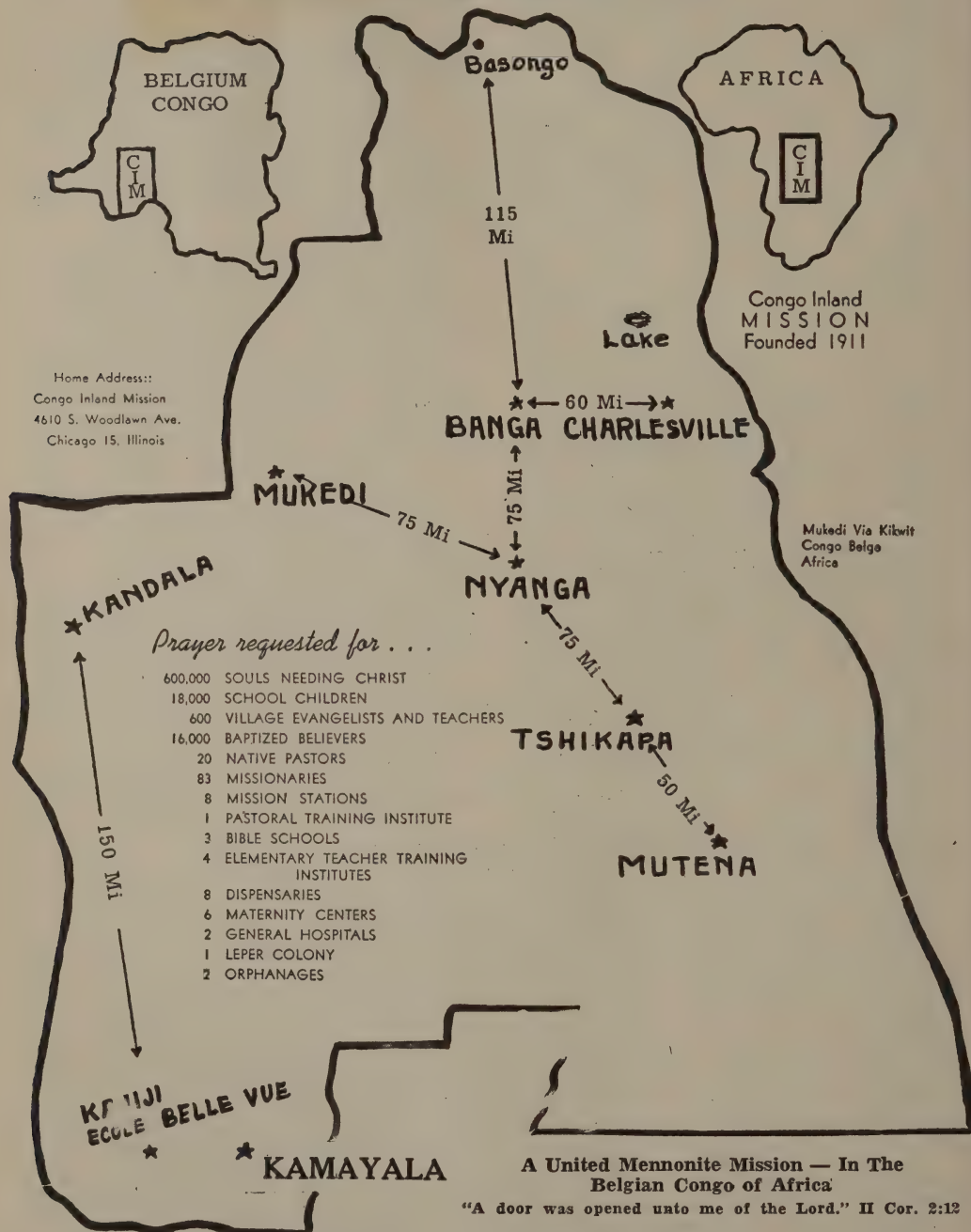
Banga via Charlesville, Congo Belge, Africa
Mutena via Tshikapa, Congo Belge, Africa
Kamayala via Kahemba, Congo Belge, Africa
Tshikapa, Congo Belge, Africa
Mukedi via Kikwit, Congo Belge, Africa
Nyanga via Tshikapa, Congo Belge, Africa
136 rue du Croissant, Bruxelles, Belgique

May

7 Miss Sara Friesen
11 Judy Schwartz
11 Jeannette Sprunger
12 Miss Betty Quiring
15 Mrs. Arthur Janz
20 Marilyn Schnell
21 Rev. Samuel Entz
29 Miss Frieda Guengerich
30 Mrs. Merle H. Schwartz
31 Miss Agnes Lutke
31 Rev. Lawrence Rempel

Charlesville, Kasai District, Congo Belge, Africa
Mukedi via Kikwit, Congo Belge, Africa
117 E. Kibler, Bluffton, Ohio
35 rue Edith Cavell, Bruxelles, Belgique
Nyanga via Tshikapa, Congo Belge, Africa
Banga via Charlesville, Congo Belge, Africa
R. R. 3, Newton, Kansas
Nyanga via Tshikapa, Congo Belge, Africa
Mukedi via Kikwit, Congo Belge, Africa
Mukedi via Kikwit, Congo Belge, Africa
Mukedi via Kikwit, Congo Belge, Africa

THE CONGO INLAND MISSION FIELD



JUN 12 1955

The Congo Missionary Messenger



Photo by Shelly

C.I.M. CHILDREN AT ECOLE BELLE VUE, KAJIJI

Standing: Bobby Schwartz, Judy Schwartz, David Harder, Marilyn Schnell, Leland Rocke, Carolyn Harder, Darrel Rocke.

Kneeling: LaVerna Dick, Beverly Rempel, Doretta Dick, Evelyn Schnell.

*This issue—Rev. Shelly's report, letters from Missionaries,
Treasurer's annual report, birthdays and features*

Vol. XXV

MAY-JUNE, 1955

No. 3

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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Rev. A. P. Toews, The Evangelical Mennonite Brethren	- - - - -	1955
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Dr. S. F. Pannabecker, General Mennonite Conference	- - - - -	1955
Rev. John Suderman, General Mennonite Conference	- - - - -	1957

STATIONS AND MISSIONARIES

Charlesville—Kasai District

Rev. and Mrs. Harold Graber
 Rev. and Mrs. Glenn Rocke
 Miss Lena Friesen
 Rev. and Mrs. Rudolph Martens
 Miss Irena Liechty
 Miss Aganetha Friesen

Mutena via Tshikapa

Rev. and Mrs. Geo. B. Neufeld
 Miss Lois Slagle
 Rev. and Mrs. Elmer Dick
 Rev. and Mrs. Loyd Brown
 Mr. Larry Kaufman
 Mr. Fremont Regier

Nyanga via Tshikapa

Rev. and Mrs. Arthur B. Janz
 Rev. and Mrs. Peter Buller
 Miss Selma Unruh
 Miss Lodema Short
 Miss Frieda Guengerich
 Miss Anna Quiring
 Rev. and Mrs. Frank J. Enns
 Miss Amanda Reimer

Mukedi via Kikwit

Mr. and Mrs. Peter Falk
 Miss Agnes Lutke
 Rev. and Mrs. James Bertsche
 Rev. and Mrs. Lawrence Rempel
 Rev. and Mrs. Ellis Gerber
 Miss Sara Friesen
 Dr. and Mrs. M. H. Schwartz
 Mr. David Claassen
 Mr. Loyal A. Schmidt

Tshikapa

Rev. and Mrs. Waldo Harder
 Miss Fanny Schmallenberger
 Rev. and Mrs. A. D. Graber

Banga via Charlesville

Rev. and Mrs. Levi Keidel, Jr.
 Rev. and Mrs. Sam Ediger
 Rev. and Mrs. R. F. Schnell

Kamayala via Kahemba

Miss Erma Birky
 Rev. and Mrs. Ben Eidse
 Rev. Victor Buck
 Miss Bertha Miller
 Rev. and Mrs. John B. Jantzen

Bruxelles, Belgium

Rev. and Mrs. Earl Roth
 Miss Donna Williams
 Miss Betty Quiring

On Furlough

Miss Anna V. Liechty
 Rev. and Mrs. V. J. Sprunger
 Miss Tina Quiring
 Rev. and Mrs. Samuel Entz
 Miss Kornelia Unrau
 Miss Mary Miller
 Rev. and Mrs. Allan Wiebe
 Rev. and Mrs. Robert Bontrager

Retired or Otherwise Detained

Rev. and Mrs. Roy O. Yoder
 Rev. and Mrs. John P. Barkman
 Mrs. Emma Moser
 Mrs. Henry A. Toews
 Rev. L. B. Haigh
 Miss Mabel Sauder
 Miss Agnes Sprunger

ANNUAL REPORT OF THE SECRETARY-TREASURER

Our expenditures for work on the field have more nearly equalled that of the disbursements to missionaries than any previous year. Dwellings were erected at four of our stations, a new dispensary was completed at Charlesville, and the Mukedi dispensary was doubled in size. Diesel electric plants were purchased for Tshikapa and Nyanga. Six girls' dormitories were constructed, four permanent leper homes and several semi-permanent ones; an itinerating missionary's home at Basongo, a large garage and two boys' dormitories at Nyanga station and other minor buildings and repairs have been accomplished at the various stations. One ton pick-up truck was sent to the field, our initial investment in Ecole Belle Vue, the school for missionaries' children was made, and over five thousand dollars of equipment was provided for the carpenter shop at Tshikapa station.

As we give this report we have much to praise God and thank Him for His faithfulness in supplying the needs and for His blessings on the labors and consecrated efforts of our missionaries and their faithful African co-workers. You have received the Minutes of the Annual Missionary Conference including the statistics and the March-April issue of the Congo Missionary Messenger giving a more detailed report of the work. The statistics of the Evangelistic, Christian day-school and Medical departments are so

large I fear they lose their significance therefore, a few summaries might help us visualize the work.

There was a total church membership in our seven station districts of 15,594, to which we should now add 2,800 in Kandala district, making a total of 18,394 members in the C.I.M. Church. There are 12,460 who have made a profession of faith who are receiving instruction for Christian baptism. Thus, we can visualize a Christian community of 30,000 Christian professors. These Christians gave through the regular channels of their churches the sum of \$14,777.75. 1909 souls received the rite of Christian baptism and 333 were expelled from the church for disciplinary reasons.

Four missionaries were added to our staff during the year. They are Rev. and Mrs. Earl Roth, Donna Williams and Betty Quiring, all of whom are studying in Belgium. Five little missionaries came to join our ranks in the person of Perry Keidel, David Ediger, Leola Falk, Loren Roth and John Henry Dick. Severe illnesses have stricken Ellis Gerber and Mrs. Lilly Sprunger and others have become very weary of their loads, but God has been good and merciful and has proved his faithfulness in personal lives as well as the organization of the Mission.

The work was blest by the visit and counsels of two of our board members, Rev. A. P. Toews and Dr. M. A. Rediger, to our field. We are grateful to those brethren and to their respective conferences and friends who made their trips possible.

Truly we can say, "Hitherto hath the Lord helped us." We go forward trusting God and in His strength.

I wish to express my sincere thanks and appreciation to each board member and others of the cooperating boards for their kind consideration and helpfulness.

RECEIPTS AND EXPENDITURES FOR FISCAL YEAR

Receipts for year

1. From conferences, and churches and individuals	\$201,190.32
2. Annuity gifts	3,500.00
3. Sale of Raeuber property	3,500.00
Total receipts	\$208,190.12

Expenditures for year

1. Paid to missionaries for allowances, outfit, insurance premiums, personal gifts, medical, etc.	\$ 89,231.27
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(Continued on page 20)

THE CONGO MISSIONARY MESSENGER

VOL. XXV MAY-JUNE, 1955 NO. 2

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editor:

H. A. DRIVER

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

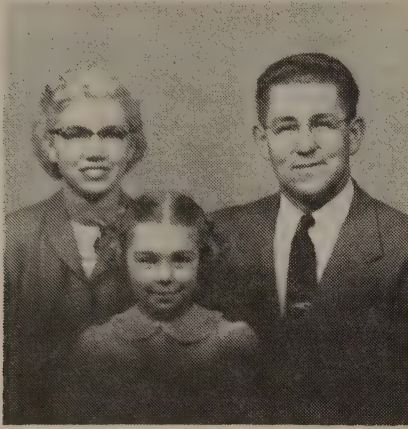
Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

RETURNING TO SERVE THE LORD



John B., Anne and Evelyn Jantzen

John B., Anne and Evelyn Jantzen return to Congo for their second term. Their new address will be Kamayala, Kahemba, Kwango District Congo Belge, Africa. Evelyn will join the students at Ecole Belle Vue Kajiji, while her parents serve in the school and medical programs and assist in the Church work at Kamayala. They must learn a new language, Chokwe this time.

Lord at Kamayala since 1930, so it is going back home for Bertha. Mary came home in January and has her return plane passage already booked for soon after Christmas.

Miss Bertha sailed from New York with John B. Jantzen's on May 7th.



Miss Mary Miller



Miss Bertha Miller

Miss Bertha Miller returned to her beloved family of orphans and many friends at Kamayala. Except for a few short furloughs Mary and Bertha Miller, have served the



Anna V. Liechty

Anna V. Liechty returns to Congo for her second term of service where she will serve at Banga Station assisting Russel and Helen Schnell with the educational and evangelistic work. Miss Liechty is stepping into a needy place because of the earlier than expected departure of Levi Keidels for the homeland.



Tina Quiring

Tina Quiring joins her two sisters again for her second term of service at Charlesville station. Her sister, Anna, is 125 miles away at Nyanga and Esther, Mrs. Elmer Dick, 175 miles away at Mutena. Tina looks forward to D.V.B.S. work again in the villages and teaching Bible to the students at Charlesville.



Mr. Edward Liechty

friends, Rev. and Mrs. A. D. Graber with the building and medical work at Tshikapa. Judy has been accepted as a student at Central School, Lubondai. Edward is a carpenter and is going to assist Archie Graber, construct a permanent building for the Bible School and a missionary dwelling at Tshikapa.



Mrs. Edward Liechty

Edward and Ada Liechty and daughter Judy, conclude the C.I.M. party of nine leaving from New York, on July 16. They go on an extended visit hoping to help their

HOME ON FURLOUGH

The **Levi O. Keidel** family arrived in Chicago, Thursday, May 17, for their first furlough. Their home address will be Congerville, Ill. They came home by plane due to Mrs. Keidels physical condition.

NEW MISSIONARIES TO BELGIUM

Dr. and Mrs. John Zook are scheduled to leave New York on August 15, for Brussels for the required year of study of French and tropical medicine. They have one daughter Rebecca, Dr. Zook will be the third M. D. for C.I.M.

Mr. and Mrs. Melvin J. Loewen also have passage to Belgium for August for the educational course. The Loewens have three children. Their home church is the E.M.B. of Mountain Lake, Minnesota.

Letters from the Missionaries

FAITH MARIE EIDSE WELCOMED

Eidse Family
Kamayla, Kahemba
March 3, 1955

Dear Mr. Driver and Board,

We take great pleasure in announcing an increased staff. Faith Marie joined us Feb. 19th (the day of her grandfather's home-going). you should have seen the exuberent enthusiasm with which the natives welcomed her. When one of our assistant pastors saw the youngster he immediately offered a prayer of thanksgiving and dedication.

Paper-cluttered desks again speak of quarterly medical reports. Visitor at the colony this month was the provincial medical director. Now that a new organization has taken over leper work in Congo, policies are changing. This new association is concentrating its efforts at a certain government medical centre where they are stationing a number of specialists. There the more infective cases will be treated. Local dispensaries will treat patients in their respective areas. Colonies will be subsidized as formerly but building projects will not be financed. The sanitary agent wishes to send in thirteen patients who are too far from any dispensary. The food problem is still acute. Native truckers who supply us with manioc purchased 100 miles from here, report increased difficulty in obtaining their loads.

We are now putting up cement block houses for the lepers as far as our gift (\$1000) from the Mennonite Brethren board will take us. Concerning that donation of \$2000 we all favor using it for a nurses' residence, as you suggested, Mr. Driver.

Decentralization in the educational realm has taken a definite step forward. For the first time we are thrusting second year students into the outstations. Original intentions were for starting ten classes, but since so many children have "received wisdom," most likely we'll have nineteen or twenty classes with enrollments ranging from seventeen to thirty-two.

The Bible reading project is proving a real blessing. Chapel messages are based on the chapter of the day. The daily show of hands indicated more faithful reading of the Word, and the services too have new meaning.

In villages where heathenism still reigns

our outstation teacher, often devoid of Christian fellowship, stands in need of prayer. We do marvel and rejoice that on the whole there is such a good percentage who prove their mettle as staunch defenders of the faith. But then there are those, like the teacher who just came in with his wife critically ill, who succumb to temptation. Her illness had been greatly augmented by their use of heathen medicine. Possibly she will not regain her eyesight. Others face different kinds of temptation; pray much for them.

Four regional meetings were held this month. Serving communion, the first interrogation of baptismal candidates, and the examination of school children were our main objectives. We rejoiced to record ten first time decisions for the Lord, and the restoration of a backslider. Of these a number were old folk, others had either Christian wives or Christian husbands.

With best wishes and prayers,

Ben F. Eidse.

It was a blessing to have Mr. Detweiler and The Shellys.

EFFECTIVE WITNESSING BY STUDENTS

Mutena, Tshikapa

Dear Friends in Christ:

In about four more weeks we will be graduating our first class from Ecole Evangelique (Bible School). In this class there are seven young fellows who are preparing for the work of an evangelist. We began with a class of more than twenty-two years ago but because of lack of purpose all of the rest have dropped out.

As is the case in all Bible schools the practical work department plays a major role. It is our aim that each student has at least one practical work assignment per week. Often it is more than only one. Our main assignments have been in the field of child evangelism classes, D.V.B.S., and Sunday School work. Our crippled teacher, Shidi Lazalo, is an enthusiast in this field of Christian service and has proven himself very valuable in the training of these young men.

Recently the entire class that is to be graduated soon, with the exception of one who is engaged as a regular evangelist in a nearby village, were taken out to a section in our

field which was taken over from the Catholics about two years ago for the purpose of conducting two weeks of D.V.B.S. Their teacher, Shidi, went along as their sponsor. We also took out the two-wheel cart which Shidi Lazarus employs in going from village to village in order that he might give strict supervision to the boys. The boys were divided into three teams.

This morning a summarized report was given to me showing the accomplishments of these boys in two weeks. I was astonished when I read the report as to how the Lord had used these boys. The summary of their report was as follows: People to whom the Gospel was preached, 3,518; children enrolled in D.V.B.S., 1,584; adults accepting Christ, seventy-seven; children accepting Christ, thirty-six; backsliders restored, four; offerings received—sticks of cassava, 670—ears of corn, 657—francs from adults, seventy-seven—francs from children 1,950; villages worked in, 12; D.V.B.S., 9. They have quite a display of various kinds of witchcraft that those who professed salvation turned over to them. In a number of the villages they were told that they should come back soon because they had been blinded by heathendom and Catholicism so long that they were anxious to learn more of the true Gospel.

When I questioned the boys this morning if they were going to give up their idea of becoming evangelists, now that they had a taste of actual work in the villages, their prompt and unanimous reply was, "By no means. Let us go back there for another month like that!"

We rejoice with the boys for their enthusiasm and pray that the Lord will really be able to take hold of their lives and send them out as flaming evangelists among their people after they have finished their training. May we enlist your prayers in their behalf?

Sincerely in Him,
E. J. Dick.

MUTENA-GRAMS

FERVENT IN SPIRIT, SERVING THE LORD

During his vacation from teaching responsibilities in the Ecole Evangelique, Nshidi Lazarus, our crippled evangelist was not idle. In his two wheel push-push with his African pushers, he traveled many kilometers to carry the Gospel from village to village. He centered his activities in five villages.

In the early morning, he conducted devotional services for all the villagers. At the close of this service, the village children assembled for Daily Vacation Bible School. Many Gospel verses were hidden away in the hearts of youngsters during these days—and we trust that they shall prevent them from sinning against Him. The afternoon was not for rest for this evangelist. Lazarus used these hours to go from house to house doing personal work. At the close of the day, once more they all assembled for an evangelistic service. I think that you will agree that the words of Rom. 12.11 are a good description of this evangelist.

A MIRACLE PERFORMED

She was carried to the mission in a blanket—in the last stages of tuberculosis. She had tried African witchcraft and then as a last desperate resort, she had come to the mission hoping for the miraculous. Our blind evangelist was notified immediately of her entrance to the medical camp. He found a child to lead him to the station and to the patient. He told her the Old Story and pointed her to the One who could work a miracle in her heart. She confessed her sins and claimed Christ as her Saviour. I saw her yet that evening and fully expected to see her again in the morning, but during the night she slipped away. Her coming to the mission had not been in vain. A greater miracle than bodily healing had taken place. She had found an entrance into heaven and that—just in time.

BY WHAT POWER?

Some weeks ago a child was brought to our dispensary who was from all appearances suffering from malnutrition. A physical examination revealed nothing of a serious nature. The child's mother had contacted tuberculosis and died a few months earlier. Her dying request was that her child be given to a relative which she had named. To this her mother did not give consent. When she saw her mother's determination to keep the child herself she threatened her. She would return from the spirit world and get the child if the mother persisted in going against her wishes. After her death, the grandmother took the child. Now several months later—for an unexplained reason, the child was getting thinner and thinner and refused to eat. We stood helplessly by—all we did for the child at the dispensary seemed of no avail. Everyone concluded, the mother was making good her threat and was

coming to get the child. Gradually the child sank into a coma and death ensued in a few days. We firmly believe that Satan exercises his power to delude these poor people in order that he might continue to hold them in restraint. How thankful we are that our God is not limited by Satan in the hearts of those who recognize His power.

NOT IN VAIN

When the mothers come to the office to register the name of their new babies before their dismissal from the Maternity Hospital, we have the opportunity of speaking to them alone away from the confusion and noise of the ward. Just last week, when we asked one woman if she didn't want to become a Christian before she went home, she replied with a smile of joy on her face, "I felt such a 'bujitu'—their word for weight or burden—on my heart that I confessed my sins and accepted Christ yesterday morning at the close of the ward service." How we pray that more who come to us for help might feel this "bujitu." His word shall not return unto Him void.

MUKEDI MEMORANDA

A DEPOT IN THE BUSH

Yes, Mukedi is a mission station out on the prairies of Africa, but we do not always feel like we are so far removed from the world. For a long time we had been hearing about, and anticipating the arrival of the Shelly party from America. At last we heard that they had reached the metropolis of Leopoldville and would be able to spend two brief days with us at Mukedi around February 21st. However plans are always subject to change and on February 14th, Valentine's Day, we were in for a nice treat. Our Valentine came in the person of Mr. Harry M. Detwiler of Souderton, Pennsylvania. A telegram had come to Mukedi a few days earlier informing us that Mr. Detwiler had been sick in Leo and would like to be met at Kikwit on February 14th. He wished to spend a week resting at Mukedi while the Shellys went on their CIM tour. This request was gladly granted and we enjoyed the presence of the stately Christian banker very much. Our children soon adopted him as "Grandpa" and still talk about the time when Mr. Detwiler was here.

We were glad that Mr. Detwiler's health improved rapidly and that he was feeling quite normal by the time the Shellys arrived

on February 21st. Their stay with us was all too short to really give them a comprehensive picture of our work. However it was not too short for us to enjoy their rich fellowship, to feel their keen interest in Missions and for us to inhale a brief whiff of our beloved America.

Around March 2nd, another telegram arrived at Mukedi from a Mr. Glenn Wagner of the Pocket Testament League in America, saying that he would like to come to Mukedi for a brief visit. He was taking a plane out of Leopoldville for Kikwit on Monday morning, March 7th and could someone from Mukedi please meet him. Unknown to Mr. Wagner, this was exactly the same plane that Jim Bertsche, who had been attending the Congo Protestant Council meeting in Leo, was taking for Kikwit and home. The Lord has ways of working events out beyond our comprehension. Thus Jim was not only able to escort Mr. Wagner personally on the plane to Kikwit; but also on to Mukedi by the car which had been left at Kikwit for his return home. Mr. Wagner, we found out was formerly a member of the Mennonite church in Washington, Illinois and had heard of us through his church contacts there. We felt we were in the presence of a very great, though humble man as we heard of his travels throughout the world in the interest of getting the Bible into the hands of all peoples. We hope Mr. Wagner can return again in the future, bringing with him quantities of printed Gospels to put into the hands of our Congo people.

Perhaps in a few days, we shall again be making the 165 mile "jaunt" to Kikwit to get Bob and Mable Bontrager who are coming for a brief visit among our CIM stations before they start for America on furlough. Although the trip to Kikwit takes about six hours by car over rough roads, we'll gladly come and meet any of YOU at the Kikwit Depot, should you decide to come and see us.

SCHOOL'S OUT SCHOOL'S OUT!

At this writing, the last of March, we are in the midst of closing another school year. It is interesting to see that the African boys and girls are just like American boys and girls in their anticipation of school vacations. There is an air of excitement everywhere, as they write their final exams and as they dream of going back to their villages for awhile. On the day they receive their re-

port cards; shouts and singing can be heard all over the station by those fortunate students who have been passed to the next grade. As in America, there is much crying on the Teacher's veranda by those who have failed and much regret is manifested that they have failed to apply themselves more through the year.

This year Mukedi hopes to graduate nine students from Bible school, twenty-seven graduates from the teachers training school, and some eighty-five students from fifth year which is our highest grade in ordinary school. The Belgian government only requires a grade of 50% for passing out here. Would some of you like to enroll in school out here? This coming Saturday the 121 graduates, the Native church council and the missionaries are all getting together for a banquet of native food: manioc; greens with palm oil, pork and pineapple. This meal will be followed by a special program of speeches, singing and testimonies to celebrate this grand occasion. We trust that our Bible School graduates and our Teacher Training School graduates will be willing to leave our "halls of learning" and go out into the villages to teach and to preach. These out-station teachers are able in a way that we are not; to reach their own people and to bring them into a saving knowledge of our Lord and Saviour whom we have come here to serve. We ask you who read this to pray for them and for us that we may both be faithful in this great work.

Mrs. James Bertsche.

Mukedi Correspondent

NYANGA NEWS NOTES

The month of March was full of activities here at Nyanga, as it was, no doubt, of all of our C.I.M. stations. The first week, Rev. Enns, Rev. Buller, and Miss Short made a 500-mile trip to Wemba Nyanga in the Methodist Mission to visit their "Ecole de Moniteurs." Our first class has finished their first year of the four-year course, and so it was interesting and profitable to compare notes and get ideas as to how the school should be run. On the trip, they also had opportunity to spend the night at the Westcott Mission at Lusambu and one of the other Methodist stations, as well as to do a bit of shopping at Luluabourg.

The Sunday Regional meetings continued throughout the month, coming to a close with the baptismal service at the station on

the 27th. The highlights of these meetings were: Rev. and Mrs. Shelley were able to attend at Kipoko (Feb. 20); At Tshinglia the overseer took us to the little shack of a former sorcerer who had, just that week, received Christ as his Saviour and had thrown away all of the paraphernalia which he had used in his business. Now he had nothing, but a roof over his head—not even a cloth or a bed. The Christians made a bed for him and are bringing him wood each day to make his fire. At Kihunga Temu, it was a joy to see another old man let Christ come into his life. His child was ill and he had much witchcraft in his house, but in spite of the taunts of the village women, "Your child will surely die! Your child will surely die!" he brought it all out and had it burned.

Rev. and Mrs. Enns spent ten days out in the farthest region and had a baptismal service at Tshitepa where eight souls were added to the membership of the church. The offerings were not so high this time, perhaps due to the fact that everyone had done his best to give a good offering at Christmas time. Then, too this is the time when they have to pay their taxes to the government.

We had several visits from the administrator of the territory and His wife who are working in the region. We spent one evening with them looking at the slides which we had taken in Belgium.

March 26 marked the end of the school year. It has been an exceptionally long one due to a change in the government program. We began the year at the beginning of March 1954. The last weeks were busy with giving examinations, grading papers, making out records, and preparing certificates. There were twenty boys who graduated from the seventh year and ninety-seven boys and two girls who graduated from the fifth year.

On Thursday evening, March 24, the seventh year class, their teachers, the assistant pastor and the missionaries gathered together for a banquet of native food. The girls in the girl's home and the Christian women had helped to prepare the food. After enjoying the meal, we had a short program. The boys put on a short dramatization showing how in the beginning of their work in 1952 they had many disputes and even fights because they were not used to living together with those of other tribes and could not understand each other's language. Now, after three years they have learned to be good friends. They showed,

too, how it had been hard to study in French and to do their own cooking. Rev. Buller gave a short talk and Rev. Enns gave a message from the Word of God.

Friday evening was really the big event for these seventh year boys. They were a bit skeptical about it when we told them the program was to be held at night. Only thieves, they thought, do things at night, but they were quite happy, just the same, to receive their long anticipated certificates. We were happy to have Rev. Schnell, the missionary inspector for the Kasai District, with us as speaker. Mrs. Schnell and Junior accompanied him. He spoke on the subject "Ye are the salt of the earth." Rev. Neufeld, the Educational Chairman of C.I.M., was also with us to present the certificates.

Saturday morning we had the closing program for the first five grades and the presentation of certificates to the ninety-nine graduates. It rained until about ten o'clock that morning, delaying the program.

All during the week, March 21-27, the overseers from the region were in and the baptismal candidates. Special classes were held for the candidates they were all personally interviewed by the missionaries and church leaders. Ninety-two were chosen from among them for baptism. Sunday morning early, after a short service in the church, this group filed down to the river where Rev. Janz and the assistant pastor, Ngongo David, baptized them. During the morning service they were received into the fellowship of the church and each given a slip of paper on which was written a Bible verse for them. Most of these were young people from our schools, but there was one old lady.

Rev. and Mrs. Enns left Saturday morning, March 26, for Mukedi to attend the closing exercises for the Bible School and E.A.P. From there they will go out on an itinerary in the Kandala area.

The Nyanga educational staff is taking a vacation at lake Madimape during the month of April.

March 28, 1955

Dear Eldora,

I'm sending these news items for the messenger. Tomorrow we leave for the lake and I want this letter to get in the mail before I go. I am also enclosing a copy, or rather a translation, of a reading that one of the seventh year boys gave at the banquet. The

whole class had written on the subject "Ma Patrie" and we tried to choose the best. If it can be used in any way, you may use it. It sounds better in French, of course, as it was written in that language.

How are things going in Chicago? I suppose spring has arrived by this time.

Sincerely,
Frieda G.

MY NATIVE LAND

Submitted by F. Guengerich

My native land, it is the home of my parents, the village where I was born, the trees, the rivers, the woods and the mountains. The rows of houses in our village, the stables, the fruit trees, the church, the little school house, the streets and roads are my native land.

The large forest near my village, the animals which are found there, the fields are my country. The great plantation of palm trees with its hamlets and its workmen is my native land. The place well prepared in our river where I always bathe, this is my native land.

My native land, it is also our home, my brothers, my sister and my friends. The various societies which have been established and which advance the Congolese in civilization, the good things which have been imported by the Europeans, the large cities and their activities are my native land. My native land is the Congo and to advance my country I want to always work with all my might in the work which God gives me, I love my country very much and I do not want ever to leave it.

Kujabala Silvain.

Schwartz
Mukedi via Kikwit
Congo Belge, Africa

Dear Co-workers,

So often these days we hear that the world is growing smaller. Distances which took days, even weeks to cross now take only a matter of hours. This was brought closely to mind again as we made our trip back to Congo. We left Chicago Thursday morning and arrived in Leopoldville on Saturday morning. We just missed the plane there so it was necessary to stay over until Monday morning. However, we were grateful for those days as we were tired from two nights on the plane. It was good to visit with the Robert Bontragers and enjoy some

time in their home. We were impressed with the rapid change in this metropolis with the growing industries as well as residential areas.

The children, as well as we, no doubt, became more excited the nearer we got to home. It was wonderful to have Larry Rempel and daughter Bunny meet us at the plane with the Mukedi sedan. But, I must admit that this car which had always seemed such a **luxurious** car had taken on the aspect of an old and much used one since the lovely cars we were used to in America.

We found a rather small staff at Mukedi with the Gerbers vacationing at the Lake, Rempels leaving the next day for Kamayala, and the Falks out in the Kandala area. But it was getting home again and we are happy to be here.

It does not take long for the word to get around that the doctor is back and it has not taken long to get into the swing again. We praise the Lord for the opportunity to help others and for the opportunity of giving out the Word.

To each of you who helped make our furlough such a pleasant one we give our sincere thanks. We wished we could have visited with more of you but time did not permit too much traveling.

Our children are both attending our school at Ecole Belle Vue. They are happy there and we are glad we have this fine school where we can send them. While we miss them very much we know they are receiving companionship of other children and spiritual instruction as well as the educational requirements. They write that Bobby is back on his crutches again but they do not seem to keep him much quieter, he still gets around at good speed.

As we look at the challenge of the work for another term we are reminded that it is far too great for us. It is only in His strength that we have the courage to accept it knowing that He is ever faithful in bestowing his wisdom, love and grace if we but ask. Pray for us as we begin this new term that the little we can do might be used of Him for His glory and honor.

In His service,
Dorothy and Merle Schwartz.

C.I.M. Banga
April 14, 1955

Dear Christian Friends,

Greetings from Banga where it is cool this

evening. The Lord has been so wonderful to us the past twenty-two years since Russell and I have come to this field, that I am reminded of a verse in Deuteronomy that I want to share with you at this time. "The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee." Deut. 33:27. Yes, the Lord has taken care of His work here and given us strength when we needed it.

During the month of March the people here in this part of Congo harvest their corn and take it to market. So this is the time we try to stir more interest for them to pay their tithe when they first get the money. The Christians have not as yet learned to give their tenth of their own free will, so we have been going to the villages and urging them to do so since they have some money on hand at this time. Russell, Sam, and Levi have made trips out into different parts of the territory during the entire month of March on Sundays. They left early in the morning and often did not come back till late at night. At some places where they held meetings they found it very encouraging and the people were willing to give, but at other places Satan had been there first and hardened their hearts.

Levi also took a two-week itinerary on the Charlesville road and what we call the Mabele road, which is a side road from the Charlesville road. When he returned, he seemed quite encouraged and was happy that so many old people were eager to hear the Gospel. He had several sermons prepared in the Bashilele language which he found very effective among the older people when he gave them. During this time he held sixteen meetings, an attendance of 2372 people, 117 came to the Lord for the first time, and sixty came back to the Lord. These new babes and the ones who returned from their ways of sin again, need your prayers.

One of the Sunday meetings Russell and Sam went out on what we call the Dibanga road which is out on the other side of the lake. They came upon a large Bashilele village which at one time had a Catholic teacher in it. They came out to the road and just pleaded with the men to send a teacher (a C.I.M. man) to them. They said, "We do not want a Catholic teacher and, please, send us one soon. We will send our children to the school. We want your Jesus." That is the

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Sixteen Days of Congo Challenge

Rev. A. R. Shelly

"Behold I have set before thee an open door. . ." Rev. 3:8

A visit to the Belgian Congo was part of a challenging tour of mission fields in the Far East, India and Africa. The 150 days were packed with high moments of inspiration. Although often physically tiring, this experience has given us a new insight into the urgency of fulfilling the Great Commission. The most sobering reflection we have now that we are back again is that so many in our world have not had the spiritual privileges we have had. And, the most heart-searching conviction is that those who **have** must be the channels if those who **have not** are to receive the glorious gospel of our Lord Jesus Christ.

How can we put on paper what we experienced in sixteen full days? How can we describe our impressions as we saw thousands of Christians won through the years? How can we state our burden as we noted other thousands still in heathendom? How can we record our convictions about the immediate urgency in going through the wide open door our Lord has given us?

While we know we cannot really report on what we have seen and experienced, we

do want to summarize our visit to the C.I.M. fields in the Congo under six words:

I. **Inspiration.** Our own souls have been renewed. In our association with missionaries on all our stations we found much spiritual joy. There seemed to be a unity of spirit and purpose. Whether sharing around the Word of God, in prayer, in observing the work on the stations, in trips to the villages, fellowship about the dinner table, this inspiration kept coming. In all we were privileged to be with over fifty missionaries, all those then on the field, individually and in groups.

The inspiration of the many meetings we attended was also precious. We think of the more than 3,500 school children who welcomed us in special services and to whom we had the privilege to speak, the older people in many meetings, the observing of growth in individual native Christians, etc.

II. **Accomplishment.** The results of our work in the Congo cannot be explained in human terms. The only explanation is the power of the Holy Spirit working in and through dedicated workers and a concerned and supporting constituency. All Glory must be given our Lord. It was His grace and Power which made the accomplishments pos-



Mrs. Shelly, Mr. Detwiler, Rev. A. R. Shelly

sible. Yet, although we know "the excellency of the power is of God," he does need "earthen vessels." (II Cor. 4:7). God chooses to work through human personality and resources. So, we pay tribute to the long line of missionaries who labored so faithfully in the Congo. We also recognize that without the prayers and support from the home constituency they could not have gone. Further, we express gratitude for a Mission Board sensitive to the direction of the Holy Spirit, demonstrating vision and daring faith.

The missionary force today numbers slightly over seventy. However, there are more than 1,000 native workers in various fields of endeavor. There are today about 18,000 living church members on our field in the Congo. In addition are 10,000 others who are inquirers. Still in addition are over 10,000 others who have been attending meetings but have not yet expressed faith in Christ. Last year almost 2,000 were baptized. Also extremely significant is the fact that there were ninety two marriages. The establishment of the Christian Home is very important.

In the seventeen schools, over 15,000 are enrolled. These not only receive the prescribed course of instruction, but the Gospel is presented to them. One mission leader in Leopoldville told us that the schools present the greatest evangelistic opportunity in the Congo today.

What shall we say about the clinics and hospitals? Possibly an average of well over 500 are coming to our clinics daily. They come from many villages. Not only is healing given to the body, which is important, but here is a ready-made congregation. What an opportunity to preach the Gospel and do personal work?

III. Fellowship. We can truthfully say that we experienced in at least some measure the truth of the Bible that we are "one in Christ." We are! To fellowship with native Christians in the countries we visited will be a cherished memory. In both India and the Congo we had the wonderful joy of fellowshiping around the table of the Lord in the Communion service with native Christians. "In Christ there is no east or west. . ." Color fades to the background as we worship and adore the same Lord. What a joy to receive the emblems of our Saviour's death on the cross from black hands!

How we need to be reminded continually that man-made barriers have no place in the Church of our Lord Jesus Christ.

IV Responsibility. We drove over 2,000 miles over Congo roads. We passed many, many villages. While there are Christians in hundreds of villages, there are other hundreds where there are none. There are yet many areas to be occupied in the Congo which is one third the size of the United States. In our own fields, the size of Indiana, there is much to be done.

The most sobering thought we had as we drove over the Congo roads was that we are responsible! No other missions are operating in our territory except the Catholics. Here are 600,000 souls for whom we are responsible! We may not take this lightly!

V. Response. We should be impelled to rededicate ourselves to meet the challenge in answering the Great Commission. This is an individual matter. It is a family concern. It is a responsibility of the local Church. And, together as many congregations it is our corporate challenge.

When Booker T. Washington approached Andrew Carnegie for a contribution for Tuskegee Institute, Carnegie wrote out a check for \$500. Booker T. Washington earnestly looked at him and said: "Mr. Carnegie, you don't understand." "Explain it to me, then," replied Carnegie. After Mr. Washington spoke for a race, for the whole south, Mr. Carnegie wrote out a check for \$1,000,000.

When the Lord observes our support of His cause of missions, does He not say to us, "you don't understand?" If we are to be faithful we need far greater loyalty. In the Bible we do not find a double-standard: **all** Christians are **equally** responsible for the spread of the Gospel.

Are we willing to pray more? To pray is not easy. To have power with God we must spend time with Him and we need to live victoriously over sin. We need to pray more fervently and more definitely. Pray for the missionaries, the stations, the schools, the clinics, the native workers (by name if possible). . .

Are we willing to give more? Much more! Our giving is not commensurate with the blessing of the Lord and the need! Are we willing to adjust our lives so as to be able to give more. If we truly appreciate what the Lord has done **for** us we will want Him to work **through** us.

The glorious truth is that we are **so** created and redeemed that the maximum service for our Lord is in the path of greatest true

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Looking Unto Jesus for Inspiration In Seeking the Lost

Luke 15:1-7

Anna Quiring

The words, seeking the lost, bring to our minds at once the parables spoken by our Lord and recorded in Luke ch. 15. Which is spoken of as the lost and found chapter. Critical remarks were often made by people who saw our Lord at work and heard Him deal with lost souls. It is in answer of such criticism that Jesus spoke the three parables recorded here; The lost sheep, the lost piece of silver and the lost son. In all of them we find one common thought as expressed v. 4 of chapter 15. "Doth (he) not go after that which is lost until he find it?" Nowhere else can we expect to find the inspiration that we shall find when we look unto Jesus. Let us observe a few outstanding characteristics of the Master Soul-Winner, the Lord Jesus.

We note first His concern for the Lost. The Gospel records are full of incidents showing that Christ had a deep concern for the individuals and for the multitudes. He must needs go thru Samaria to speak to that Samaritan woman about the Water of Life. He sat and ate with publicans and sinners, why? He was concerned for the Lost. He wept over Jerusalem. He plead with the Rich Young Ruler. His concern was for the souls of men and women of all walks of life. His concern was so real and so deep that at times the flood of manly tears could no longer be restrained, Jesus the manliest of men, wept. Paul, the brave, besought men, night and day with tears, to be reconciled to God. When a young missionary who had been invalidated home, was asked why he was so eager to get back to his people he said, "Because I cannot sleep for thinking about them." Preaching fails, singing fails, but individual concern does not fail. If and when our hearts are gripped with a sincere concern for the souls of others, only then shall we be fruitful in soulwinning.

We observe next that Christ had a true estimate of the value of a soul. "What man of you, having an hundred sheep, if he lose **one** of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost. Christ conceived the human soul to be of such transcendent value that He gladly exchanged the shining courts of glory

for a life of poverty, suffering, shame and death, rather than that it should perish. He placed the world and all that it could offer in the one scale and the human soul in the other, and declared that the scale went down on the side of the soul. D. L. Moody wrote on the value of one soul as follows: "I believe that if an angel were to wing his way from earth to heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among them were willing to come down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel who stands in the presence of the Almighty, would say, "Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ." There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of Heaven.

It required not shining silver or yellow gold to pay the price of man's redemption, but crimson drops of precious blood from the broken body of Christ, the Son of God. This makes even the meanest soul worth seeking and saving. If then, a soul is of such surpassing value, to save it, no expense is too large, no pain too agonizing, no trouble too great, no labor too hard.

When I am dying how glad I shall be

That the lamp of my life has been blazed out for Thee.

I shall be glad in whatever I gave,

Labor, or money **One** sinner to save;

I shall not mind that the path has been rough,

That Thy dear feet led the way is enough.

When I am dying how glad I shall be,

That the lamp of my life has been blazed out for Thee."

"Doth (he) not go after that which is lost UNTIL HE FIND IT?" I see in these last words of our question an unwavering purpose expressed, which surely characterized the Master Soul-winner. Not only does He set

out to seek that which is lost, but continues until he finds it, and brings it into a place of safety. There is no thought whatsoever of giving up, He goeth until He findeth that which is lost. How prone we are to give up, to lose courage. Let us look unto Jesus and have an unwavering purpose as we go after the lost about us.

Looking unto Jesus for inspiration in seeking the lost. Prayer occupied an important place in the life and work of Jesus. If the Master wept and prayed over lost souls, then His servant must do the same. Prayer must ever occupy a pre-eminent place in the soul-winners program, for the salvation of the soul is not a human, but a divine art and work. Only thru prayer can the power of God be released. Prayer is God's mightiest instrument in the salvation of souls, and it is to be doubted if any soul is saved apart from the believing prayer of some saint. If we study the prayer life of Jesus we too shall receive new inspiration to be faithful in the ministry of intercessory prayer for the lost.

God needs eyes open to the needs of souls; He needs ears open to the cries of the lost; He needs feet no longer slow to go into the byways and urge men and women to come in. He need hands no longer weak. Are yours? When we stand before God on that Day, will there be souls to lay at His feet?

"Souls! Souls! I yearn for souls! This is the

cry of the Saviour, and for their sakes He died upon the cross."

"Souls! Souls! I must win souls! It is the cry of Satan, and to obtain them he scatters gold to tempt them, multiplies their pleasures and vanities."

"Souls! 'Souls!' We long for Souls! Let this be our aim, and for the sake of even ONE soul, let not fatigue, expense or the criticism of the world deter us."

Looking unto Jesus, we too may have a deep concern for the lost as He had, we too may know the value of the soul in the sight of God, we too may forth with an unwavering purpose to seek and find the lost. As soul-winners may this be the rule of our road: "Go as you pray, and pray as you go."

Nyanga via Tshikapa.

NKONGOLO'S ENTANGLEMENT

Lois Slagle R. N.

For several weeks Nkongolo had followed the routine treatment at the dispensary for malarial and hookworm infections. After the treatment of these maladies was completed, she told us one day in private consultation of a sore that she had. For the treatment of this she had come to the mission but at first she was too reticent to reveal her real trouble. It was in the privacy of the examination room, when questioned as to the origin of the poison before it succeeded in ac-



Miss Slagle testifying to village women.

In an attempt to take her own life, she had inserted a poisonous herb into a body cavity. Life with her husband had become unbearable following the death of her only child. According to his reasoning, she was responsible for the death of the baby. The village people recognized the symptoms of the poison before it succeeded in accomplishing its dastardly purpose. Hurriedly they removed the injurious herbs and slowly Nkongolo returned to consciousness.

Her life is one of pathos. Without a knowledge of Christ and a Heavenly Father who cares, we can understand why she sought the way of suicide to end her troubles. One day when but a child, she was in the path returning from a nearby village. A traveler from a distant part of the territory was passing by that day. Nkongolo is a very attractive Congolese woman. No doubt, as a child she exhibited some of this same attractiveness, for the traveler kidnapped her and took her back to his own village. When he offered her for sale, the bargain was soon struck. Nkongolo was reared by the man who was to become her husband when she reached maturity.

One day some years later a man from her own village passed through this area. He saw this attractive child and noticed the striking resemblance she bore to her brothers and sisters with whom he was acquainted. Knowing the circumstances of the kidnapping, he felt certain that this was the child which had been stolen. Again, they began to haggle over the price on her head. Rest assured the second man paid a higher price for her than the first or he would never have consented to sell. Once again she went back to her own village but now as the wife of this man. Since he had other wives older than she, life became a miserable existence for her. Her own father, seeing her plight, tried everything in his power to have her returned to his custody. He took the case to court. However, the government refuses to render any decision in the case until the first man who did the kidnapping is found. For months now, the relatives have been searching for the kidnapper; but thus far it has been a fruitless search.

After her treatment is finished she will have to return to her husband and her unhappy existence. Her countenance betrays her perplexity and sorrow. We are certain that God brought her to the mission that she might hear of Him who alone is the

only solution to her problem. It was joy to witness to her and tell her of Him who would bear her burdens. We rejoice that she did not refuse the message!

Nkongolo is only one among thousands of Congolese women who bear their heavy loads with none to share—who weep with none to care. Won't you pray with us that through the efforts of our Women's work our Christian women might feel the load weighing down on their hearts for their Congo sisters in distress? Pray that they might be willing to give themselves and their time that others might find Christ—the only solution to their lives' entanglements.

Mutena Congo Belge.

WITNESSING IN DIAMOND CAMPS

By E. J. Dick

Have you ever imagined yourself to be a prize animal (or perhaps a freak by birth) on exhibition at a State fair? Have you ever envied such an animal for all of the honor, attention, as well as criticism, it receives from the crowd that is milling around its quarters? If so, why not come with me for about a week or ten days of itinerating in the villages and diamond mining camps.

At the sound of the motor in the distance there is a mad scramble for the road to see who may be passing by. By the time the vehicle stops the crowd has already begun to gather and everybody is elbowing his way around as best he can to be sure to see everything. With gasps of awe they appraise the shiny surface of the car and everybody is tempted to feel its sleek surface and draw pictures in the dust that may be clinging to it. As the car door opens there is an excited scramble for an advantageous position to view all that may be inside. Some notice that they can see their reflection in the surface of the car or on the bumper and they begin to go through all kinds of antics to see how funny they can be.

While the missionary is waiting for the word to get around to the surrounding villages that there will be a service at a time which is most advantageous to all concerned, he is invited to sit on the veranda of a native hut in order to escape the strong rays of the tropical sun. But the curious crowd presses in so close that the air soon becomes foul. The unceasing chatter as they continue their discussions of appraisal and criticism of all that the missionary does, and of all that he

wears, and of every exposed part of his body is sometimes amusing and sometimes grating upon the missionary's nerves. It is often a welcome relief to have an African who has some authority too shoo them away. But they never go very far nor do they stay away very long. Their curiosity is too strong.

Though this type of a reception may be trying on one's nerves, nevertheless he can feel satisfied that a fair sized crowd will be on hand when he begins preaching the gospel.

Have you ever attended a 10:30 P.M. communion service? Such usually is the order when we have a communion service in a diamond mining camp on days other than Sunday.

Because the workmen do not return from working until 6:00 or 6:30 it is not advisable to begin our service before 7:00 P.M. With the added attraction of the tape recorder there usually is a good sized crowd in attendance. Since the most of these are not Christians it is an excellent opportunity to preach the Gospel to them. After the message an invitation is given to all who are interested in consulting with us on matters concerning eternal life to gather at a certain place. All of the Christians are asked to remain while the rest of the crowd is dismissed. Those who remain for consultation are dealt with and are registered for future follow-up work. A roll is taken of all the Christians who should be present. The names of those who have been moved are transferred to their new location and any new ones who have moved in since we last checked the roll are written in. All of the Christians are examined as to their attendance at religious services, their contributions in tithes and offerings, and their Christian conduct in general. They are duly counseled with concerning their shortcomings and are encouraged to advance in their faith. To finish all of this may take several hours of time and by this time the most of those who are merely standing around for curiosity's sake have drifted away leaving us with our Christians only and thus not disturbing us in our communion service.

To be constantly prying into the private affairs of his people soon becomes a job that the missionary would wish to dispense with. To those who do not know the African trend of mind might even think that it is not entirely Christian. But one does not work long with the African before one realizes the necessity of this if we wish to have a

clean church. Please permit me to cite one example:

I had gone to the camp of Minsangi for the purpose of giving communion but as I was proceeding with the regular routine duties preceding communion I had a growing conviction that all was not in order here and I had not the least desire to serve communion. With an admonishment to strengthen their devotion to the Lord and a promise that I would be back in several months, I left them. At the appointed time for my next visit the two men who were appointed as leaders of all church activities in that camp were the first to be examined. After some cross questioning it was established that one of them had been living in polygamy for some time. The other one had sent his wife to Mutena to have her baby. During her absence he had taken in another woman who was to keep house for him, cook his food, and in general be his wife. He explained this to be an emergency measure and therefore quite excusable. When asked if he thought that his wife would be happy to return to him in due time in spite of his living with another woman he acted surprised and replied, "Why certainly, why shouldn't she? Isn't she my property?"

Things of this nature shock us and may be an extreme case but nevertheless they do exist and must be ferreted out and dealt with if we expect to build up a Christian church.

Won't you pray with us that there might be an awakening among our Christians as to the awfulness of sin in the sight of an almighty and holy God?

Mutena via Tshikapa
Congo Belge

A BUFFALO HUNT **Mrs. Alvera Rempel**

For many months Larry and Orville Wiebe, a teacher from the Missionary Children's School, had planned to go buffalo hunting near the Angola border. On two previous occasions the Wiebes had gone on such a hunt and canned meat for the school.

Since it would be complicated and even dangerous to take the children, we decided to leave them at Kamayala upon the invitation of our co-worker there. The Wiebes left their six month old child with the Ratzlaffs, also teachers at the school. The Wiebes are both graduates from Tabor College. Both grew up on farms in the west . . . one in Kansas and the other in Paxton, Nebraska.

Both are fearless and eager for adventure, about our size and five years our junior . . . a very handsome couple.

In pouring rain we packed into Ratzlaff's big double-cab International truck. . . fruit jars, pressure cookers, bedding, food, house-boys and all. We drove from noon until almost midnight to get to our destination, about 200 miles from the school. We had to drive slowly and carefully over winding roads along mountainsides and across flimsy bridges. The country is beautiful there . . . forested valleys and grassy hills. White people seldom drive there and the government keeps only one road half-way open in a wide area. You feel as if you have come to the end of civilization and even habitation.

When we reached the last village it was about midnight but the moon was full. The



Mrs. Rempel and daughters

us with two quick claps of their hands. We could not speak their language but they knew the Wiebes, who had been there twice before. They are the Baholo tribe and have not been reached with the Gospel as often as many other tribes. The Wiebes knew of only one Christian among them, the cook at the Missionary Children's School who had accompanied us to negotiate between us and his people concerning the hunt.

The next morning we were eager to start our march into the forest. Since the road does not go beyond this point in the direction we wished to go, we had to travel by kipoi. Traveling by kipoi gives one the same sensation as riding horseback . . . not strenuous if one relaxes. All our clothes, bedding, food,

and all had to be carried into the hills on

backs of natives . . . at least thirty in number.

After about two hours' walk they set us down in the vicinity of a shabby shack used for palm wine drinking parties. We suspected that they were concerned that they have a roof over their heads, should it rain, but they insisted the buffalo were in a nearby forest. We were wise enough not to try to go against their wishes for, after all, the success of our hunt would depend almost entirely upon this group of natives.

We set up camp on a hillside. The natives had already told us that buffalo were more scarce than usual because of menacing lions. At the same time we remembered that two cattle had been killed by lions a week before. We set up our cots and put up our nets to keep out the mosquitoes and lions and put a canvas over our heads leaving all sides open for ventilation (also for lack of sufficient canvas). We were in good spirits that night.

At 5 a.m. the next morning we were on our way. It soon became evident that the buffalo were not near and that the natives had merely wished to spend the night with a roof over their head, such as it was. After several hours of walking they told us we were getting close to the buffalo and that from here on we would have to walk. First our native guide (the Kajiji cook) went, then our husbands with their powerful guns, then Ruby and I followed closely. The rest of the natives stayed behind at a respectful distance.

The dew on grass and leaves had soaked our shoes and trousers. I was patting myself on the back for wearing my rubber boots that morning to keep my shoes dry. Slowly we walked along the edge of the forest, stopping every few steps to listen for sounds of animals.

Soon we entered into the underbrush and trees and the buffalo path deepened into a little stream and then became deeper and deeper. Water entered the shoes of those who wore no boots; soon the water was too high for my boots. There was no time to remove our shoes as the native guide had heard sounds near so we once and for all abandoned all concerns for the welfare of our shoes.

Still we kept on pressing forward and out into a beautiful clearing in the forest. It was almost too beautiful for words. Right in the middle of the clearing was a pile of rocks with shrubs growing peacefully among them. All around was cool, clear water with white sandy bottom. Above us the birds were singing. At the same time, adventure

and danger was near!

The native guide wasted no time. He led the men directly toward the sound of hoofs in slushy water among the trees on one side of the clearing. Ruby and I headed for the pile of rocks in the middle of the clearing and then to the other side where we hid among the trees and vines. The ground was covered with buffalo tracks to prove that this was a buffalo paradise.

In the meantime our husbands had moved as close to the forest from where the noise came as they cared to. Still the snorting noise and slushing went on to prove, we hoped, that the animals had not heard us. The men waited and waited but the animal would not come out. The tension was terrific! Had an animal wanted to charge there would have been no chance to get to a safe place. The men had to rely entirely upon their guns.

Finally to break the suspense, the native guide walked into the forest (a daring step) and a shot resounded from his small, inadequate gun. Immediately a large wild boar came charging out into the clearing. There were two more shots by our men, a terrific noise, and then quiet. Everyone was relieved. Although a buffalo would have been more desirable, wild boar meat is usually good red tender meat and good eating. His two tusk-like teeth, four or five inches in length, convinced us that we'd rather not encounter a wild boar that had been infuriated.

We knew that we had undoubtedly chased away the buffalo by our shots so there was nothing to do but to follow the tracks weaving in and out of the forest until Ruby and I were too tired to walk and resorted to our kipois and followed along the edge of the forest. Soon we heard four more shots but our husbands did not come out of the forest nor did any native come to bring us a message. From that we concluded that the men were all right but that no buffalo had been killed. Later we heard that at least one had been hit and that they were following the bloody trail. Wounded buffalo, we knew, were very dangerous so we prayed for our husbands' safety while we waited. Practically all the natives had headed for trees as soon as they had heard the shot so I presumed it was the proper thing to do. Ruby stood her ground and declared she was not moving until she actually saw a buffalo. We never did that day. The men finally gave up trailing the animals and we all started for our camp.

getting there at noon sharp, having had no food nor drink.

The native said that the buffalo had now been scared and would not come back for several days so we packed up and went back to our bamboo house in the village just in time for supper. That night we announced a service in the village where there are no believers and both our husbands spoke through an interpreter. We and our houseboys were the only ones to do the general singing. Again we realized that there is much missionary work still left to be done. This territory has hardly been touched for it is sparsely populated. That night we slept under our nets outside of the dingy bamboo house and in the beautiful moonlight. We needed no lanterns these evenings.

The men had planned to leave at 3:00 in the morning, but the natives, not knowing how to tell time, were already waiting around at 1 a.m. Orville and Larry had no desire to get up at such an early hour but the natives were not easily convinced to get back to bed so again they decided to give in to them.

Ruby and I had made a wise decision to stay in camp that day. We were still sunburned and weary from the previous day. Twelve hours later we still had not heard from the men and we were beginning to wonder about sending someone to follow the hunters and bring back a message of their whereabouts.



Mr. Rempel dressing Antelope

Just then we heard the native carriers coming and singing a heathen song of some sort. When they drew nearer we could see no husbands on the kipois and their singing was so queer that I couldn't tell whether they were singing for joy or singing their horrid wailing songs. For just a moment I was terrified, but the next minute we saw buffalo meat on both kipois!

Larry's version of how they got this one out of a herd of fourteen buffalo would be very interesting but I'm sure I wouldn't do justice to it. Remember to ask him on furlough.

Have you ever tried canning a large quantity of meat without a stove or table on which to work. I suggest you don't. We had a native watching each pressure cooker. Over an open fire the pressure is not easy to regulate.

The following day was Sunday. The men wanted to shoot at buffalo but they felt that Sunday was not the day for it. Instead we packed up cots and food and went to the large falls just a few miles from our camp. We spent the day resting and reading. In contrast to similar beauty spots in America, this place was deserted . . . we saw only one native who was fishing. After several hours three Catholic priests and a Belgian man drove up to see the falls. The Belgian introduced himself as a Belgian senator visiting various mission stations and government posts to inspect government subsidized buildings; namely FBI grants.

The Belgian senator told us that he took for granted that we were Americans and he knew that we were out hunting for buffalo for the Missionary Children's School. To this day we don't know who gave him that information, perhaps a native, but it makes us wonder if perhaps we are more closely watched than we think.

He was friendly and talked for a while. Soon there would be a big hotel built near this huge falls for tourists, he said. Then this territory would be made into a game reserve. They are making an airfield near there, too. It seems strange that in such a forgotten place where white man has not done much work before there should soon be a tourist hotel.

Perhaps twenty years from now we will tell our grandchildren that once we hunted buffalo and that there were scarcely any people to be found in this area . . . that there were no rails built for protection . . . that few

white people on this earth had seen this place.

Monday morning the men promised to make one attempt to round up the buffalo herd and that if they failed they would waste no more time but be back early to pack up and leave. They were back early having shot only a large antelope, but excellent meat.

There remained the natives to be paid. Each man was given a cup or two of rough salt. They had already received the intestines, head, and hides of all the animals that had been shot. In cutting up and canning the meat we never cut too close to the bones . . . that would be selfishness in the eyes of the natives. As we drove from the village we threw small boxes of matches out of the window to leave a 'good taste in their mouths.' The chief had been presented with a couple of blankets, a few tins of sardines, etc.

Of one fact we are certain . . . there is no better place to forget station cares and responsibilities than on a hunt. We will never forget this experience as long as we live, I am very sure.

ANNUAL REPORT

(Continued from page 3)

2. For passage expenses	19,600.59
3. Remitted to the field or purchases made and sent to the field for operating expenses and field work	89,072.75
4. For Messenger and other printing	2,934.40
5. For dues and fees	1,530.00
6. For home office and sundry expenses	7,873.46
	\$210,242.47

Less excess of remittances over receipts for year in specific gifts account	- 7,092.43
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\$203,150.04

Current balance	+ 5,040.28
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Total to balance	\$208,190.32
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CASH STATEMENT

Deposits in First National Bank	
a. current funds	\$ 4,127.77
b. annuity funds	7,500.00
Deposits in South Side Bank and Trust	
a. specific gift funds	\$14,064.80
Deposits in First National of Berne	
a. Specific gift funds	5,000.00

Total funds available	\$30,692.57
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Faithfully Yours, **H. A. Driver.**

Mutena
March 29, 1955

Dear friends:

I am writing from Mutena station this time instead of from Charlesville, having already spent two months here, helping out in the medical work.

This month we have seen the closing of another school year with students graduating from the 5th grade and the E.A.P., which is the teacher training school. As "Onward Christian Soldiers" was played and as they marched into the church, I was wondering where we would find these young people in five years. Some will, no doubt, be having high paying jobs outside of the mission, and others will be with the mission, but will

they have grown in the Grace and knowledge of our Lord Jesus Christ? We are here to guide them in their spiritual lives and to train them to reach their own people. Pray with us that the Lord will give them a burden for their own people and then that they will be faithful in living for the Lord. Now that the students have gone to their homes or to visit friends, we realize the large part which they have in our regular church service, because without them the church is almost empty. The beginning of May they will return to begin another new school year.

The medical work has been busy this month, with quite a number who have been seriously ill. The Lord does give wisdom and strength and has promised, "My Grace is suf-

BIRTHDAYS OF OUR MISSIONARIES AND THEIR CHILDREN

June

1	Dorothy Ellen Ediger	Banga via Charlesville, Congo Belge, Africa
3	Mrs. Samuel Entz	Route 3, Newton, Kansas
3	Rev. Vernon J. Sprunger	222 Grove Street, Bluffton, Ohio
8	Rev. Russell F. Schnell	Banga via Charlesville, Congo Belge, Africa
9	John Henry Dick	Mutena via Tshikapa, Congo Belge, Africa
10	Mrs. George B. Neufeld	Mutena via Tshikapa, Congo Belge, Africa
13	Wilmer Sprunger	222 Grove Street, Bluffton, Ohio
14	Robert D. Bontrager	727 Wolf Ave., Elkhart, Indiana
17	Mrs. Roy O. Yoder	1270 East Allen Road, Tucson, Arizona
20	Rev. James E. Bertsche	Mukedi via Kikwit, Congo Belge, Africa
26	Rev. Earl Roth	136 rue du Croissant, Brussels, Belgique
27	Mrs. Glenn Rocke	Charlesville, Kassi District, Congo Belge, Africa

July

2	Yvonne Sue Roth	136 rue du Croissant, Brussels, Belgique
5	Miss Aganetha Friesen	Charlesville, Kasai District, Congo Belge, Africa
7	Carol Jean Toews	Inman, Kansas
8	Laverna Joyce Dick	Mutena via Tshikapa, Congo Belge, Africa
16	Miss Erma Birky	Kamayala via Kahemba, Congo Belge, Africa
19	Rev. Ellis Gerber	Mukedi via Kikwit, Congo Belge, Africa
24	Rev. Arthur Janz	Nyanga via Tshikapa, Congo Belge, Africa
25	Jonathan Yoder	1270 East Allen Road, Tucson, Arizona
28	Priscilla Ann Harder	Tshikapa, Congo Belge, Africa

August

4	Mrs. Russell F. Schnell	Banga via Charlesville, Congo Belge, Africa
4	Mrs. Ellis Gerber	Mukedi via Kikwit, Congo Belge, Africa
5	Rev. Harold Graber	Charlesville, Kasai District, Congo Belge, Africa
8	Miss Mabel Sauder	Grabill, Indiana
11	Miss Lena Friesen	Charlesville, Kasai District, Congo Belge, Africa
16	Carolyn Ruth Harder	Tshikapa, Congo Belge, Africa
18	Loren Ray Neufeld	Mutena via Tshikapa, Congo Belge, Africa
24	Beverly Ann Ediger	Banga via Charlesville, Congo Belge, Africa
24	Janet Lorraine Wiebe	3032 South 19th Street, Omaha, Nebraska
25	Mrs. Elmer J. Dick	Mutena via Tshikapa, Congo Belge, Africa

ficient for thee. . . ."

We are looking forward to the return of our medical boy who is completing his medical course at Luebo this month. He will have his state diploma and we hope that he will be a great help in the work.

Last Saturday we had a double wedding in the church and trust that Christian homes will be established. Both of these girls have spent some time in the girls' compound.

We heard that the Bontragers have arrived in C.I.M. territory today, making their visit to the different stations before going on their journey to the states. We will be looking forward to their visit here with us.

I wish to thank those of you again who have helped in making and sending the layettes for the babies, and also the bandages. May the Lord bless your efforts.

In Him, **Lena Friesen.**

CONGO CHALLENGE

(Continued from page 13)

satisfaction in life. Each of us needs to prayerfully consider what part we can have in accepting the startling challenge that is ours. What average amount should we give weekly for the evangelization of the Congolese?

Finally, more missionaries will be needed. Consecrated young people will need to be carefully trained to serve in the Congo. Those whom He calls should respond with a glad "Here am I, send me."

We close with the words of Frances R. Havergal:

"Lord, take my lips and speak through them; Take my mind and think through it;

Take my heart and set it on fire."

Mennonite Biblical Seminary, Chicago, Ill.

MISSIONARY LETTERS

(Continued from page 11)

cry and plea we hear from many villages, and it makes our heart ache as we do not have teachers that feel they are called to go out among their own people. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matthew 9:38.

March was also a busy month for the educational department as this was exam month and the finishing of the school year of 1954. There were sixteen that received certificates for completing the fifth grade here. They will go from here to other stations where they will enter other advanced schools. The students that remained faithful throughout the year were about 210. We pray as they go on their vacation and into their villages they will let the Gospel shine in their daily deeds and actions. The new school year for 1955 will begin on May 9. We hope and pray that many of the old students that have dropped out in the last year will return and others that have been faithful will bring some new ones with them. We will try to give them more time and supervision in the future. This is a great task of molding young boys and girls in character and fitting them for future service.

Banga will be considerably understaffed when the Keidels leave at the end of this month, and we covet your prayers that we who are left will be able to carry on in the strength of the Lord. We think of and pray for you so often. May the Lord use you in His harvest field in the homeland is our prayer for you.

The Missionaries of Banga
(Mrs. Helen Schnell)

FINANCIAL STATEMENT—JANUARY, FEBRUARY, MARCH

	General Missionary Fund	Personal to Missionaries	Specific Gifts Fund	Annuity Gift	Totals
E. M. C.	\$7,620.39	\$611.00	\$5,358.52	\$3,500.00	\$17,089.91
E. M. B.	9,783.31	230.50	332.27		10,346.08
General Conference	14,310.54	200.00	1,095.00		15,605.54
Central Conference	6,454.71	403.10	1,581.89		8,439.70
Others	2,902.98	250.00	2,246.25		5,399.23

Total for 3 months \$56,880.46

GOING TO THE FIELD

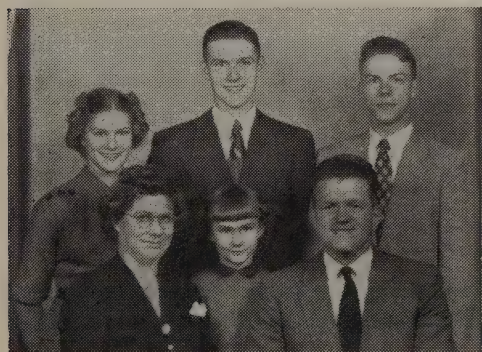


Left to Right: Kaufman, Regier, Claassen, Schmidt and Ralph Forney of Garmont, Ill.

Four young men arrived in Congo in April for voluntary service terms of service of two or more years. They write enthusiastically of their experiences. At present they are engaged in intensive language study, but already they are helping with organized recreation for the Africans and with many repair and other routine tasks helping the missionaries time and strength go farther. Fremont Regier and Larry Kaufman are a

team at Mutena Station, while David Claassen and Loyal Schmidt are serving at Mukedi. For Regier, Kaufman and Claassen the two years will be their 1-W alternative service.

We are grateful for the sacrifices these young men with their parents and Churches are making to make this possible. We trust it shall not only be service now, but further preparation for a life of service for these young men.



The V. J. Sprunger Family

Vernon and Lilly Sprunger with their two daughters, Jeannette and Shirley, are looking forward to starting their missionary service over again at a new place, Kandala, about fifty miles southwest of Mukedi. Jeannette will be a sophomore at Central School, Lubondai and Shirley will be in the Fifth grade at Ecole Belle Vue Kajiji. Their sons, Wilmer and Charles, will remain in the homeland, both preparing for future service on the mission field.

THE CONGO MEMORIAL BIBLE AND CHRISTIAN LITERATURE FUND



"Holding forth the word of life."

In 1950 the Bible and Christian literature fund was started to give permanence to the work which our missionaries and others had started by opening the doors of literacy to a half million souls on our Congo Mission field. Teaching people the Mechanics of reading is the beginning but providing them with something wholesome and beneficial to read is a continuing ministry that we dare not neglect. Mrs. Henry Moser started the C.I.M. Bible and Christian Literature fund with the cash gifts that came to her at the death of brother Moser. Since then hundreds have added their gifts in memory of friends and loved ones, thus widening the doorways of opportunity which have been opened by consecrated missionaries.

A Tshilubi hymnal has been prepared and is about ready to go to the Leco Press for printing. A capital outlay of \$10,000 will be required to publish this edition of 20,000 copies. The money will return to the Bible and Christian Literature fund as the hymnals are sold throughout our C.I.M. churches and schools. Then the money will be used for other publications—scripture portions, stories, and other Christian literature provided at a cost our Congolee brethren can afford to pay. In a few years we trust the Kipendi Bible will be ready for distribution.

Give your gift of money today and regularly for this worthy cause. Give it to your pastor or send direct to:

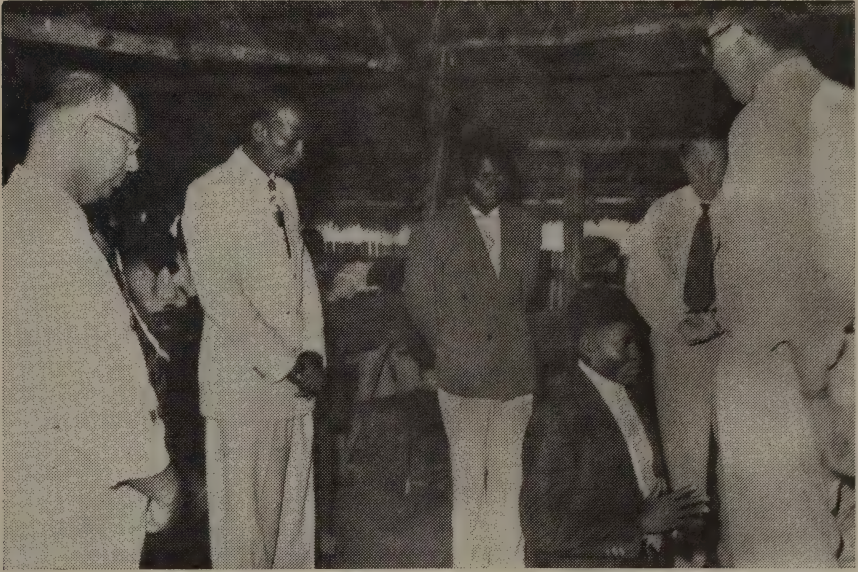
CHRISTIAN LITERATURE CONGO INLAND MISSION

4610 South Woodlawn, Chicago 15, Illinois

Goshen College
IND. 1955
Aug 13

The Congo Mission

Messenger



ORDINATION OF KADINDA DAVID TO CHRISTIAN MINISTRY

E. J. Dick, Kagadi Matthew, Falangaeli, F. J. Enns, J. E. Bertsche

*This Issue—Things to Come in C.I.M., 1955 Church Conference
Report, Letters, New Missionaries, Features*

Vol. XXV

JULY-AUGUST, 1955

No. 4

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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 Rev. and Mrs. R. F. Schnell
 Miss Anna V. Liechty

Charlesville-Kasai

Rev. and Mrs. Glenn Rocke
 Mrs. Donna Williams
 Rev. and Mrs. Rudolph Martens
 Miss Irena Liechty
 Miss Aganetha Friesen
 Miss Tina Quiring
 Rev. and Mrs. Samuel Entz

MUTENA via TSHIKAPA

Rev. and Mrs. Geo. B. Neufeld
 Miss Lois Slagle
 Rev. and Mrs. Elmer Dick
 Rev. and Mrs. Loyd Brown
 Miss Lena Friesen
 Mr. Larry Kaufman
 Mr. Fremont Regier

TSHIKAPA

Rev. and Mrs. Waldo Harder
 Rev. and Mrs. A. D. Graber

Brussels Belgium

Dr. and Mrs. John Zook
 Mr. and Mrs. Melvin Loewen

ON FURLOUGH

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 Miss Mary Miller
 Rev. and Mrs. Allan Wiebe
 Rev. and Mrs. R. D. Bontrager
 Rev. and Mrs. Harold Graber
 Miss Fannie Schmallenberger
 Miss Erma Birkby

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 Miss Lodema Short
 Miss Anna Quiring
 Rev. and Mrs. F. J. Enns
 Miss Amanda Reimer

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 Rev. and Mrs. James Bertsche
 Rev. and Mrs. Lawrence Rempel
 Rev. and Mrs. Ellis Gerber
 Miss Sara Friesen
 Dr. and Mrs. M. H. Schwartz
 Mr. Loyal A. Schmidt
 Miss Betty Quiring
 Rev. and Mrs. Earl Roth

Kandala via KIKWIT

Rev. and Mrs. Peter Falk
 Rev. and Mrs. V. J. Sprunger

KAMAYALA via KAHEMBA

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 Rev. and Mrs. John P. Barkman
 Mrs. Emma Moser
 Mrs. Mary Toews
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 Miss Mabel Sauder
 Miss Agnes Sprunger

THINGS TO COME IN C.I.M.

V. J. Sprunger

Since the organization of the Congo Inland Mission forty-three years ago the evangelical purpose has been the keynote of its activities and indeed must remain so. Bringing souls into the Kingdom must be the ultimate purpose in all of the planning of today for the future.

Even though the only excuse for the existence and continuance of the C.I.M. is to proclaim the Gospel of the crucified and risen Lord, there are conditions and circumstance that we must not fail to recognize and make plans accordingly.

SOCIAL SERVICES ARE NEEDED AND LEGITIMATE

The government in the land where we have been called to labor is asking for help in the development and improvement of social conditions and it invites the assistance of missions in this endeavor, by taking a real part in the medical and educational efforts of the country. Improvement of conditions of life is inevitable when Christianity replaces Animism or any other pagan religion, for accepting Christ as Lord and Saviour brings much change in every phase of human life and activity. For a Mission to assist with these services is only right and can be supported by the words in Matt. 23:23 where we read, "These ought ye to have done, and not to leave the other undone." In some areas we find Missions that

feel they should do only evangelical work without entering the educational or medical fields, but as a result of their unwillingness to support a wider and more inclusive program they are finding it more and more difficult to get visas to enter the countries where they wish to labor for the Lord. By cooperating with the government in the medical and educational work we are much more welcome in the Congo than we would be otherwise, and as a result of it all, we have far more opportunities to bring the Gospel to those outside the fold than we could ever hope to have, were we to limit our activities to a narrower view of doing evangelical work.

The African finds his needs met at the hands of the Mission; his physical or medical needs, his needs for an education and most of all his spiritual needs. Even his ability to meet his economic needs is much enhanced by becoming related to the Mission program. In order then to do our most effective evangelical work, to reach vast multitudes of people we must accept to do this work within the realm of what we might call social service. May I repeat here that this social service rendered shall never be given as an end, but as a means to bring others to the Saviour.

A SELF PROPAGATING CHURCH

In stating the purpose of the C.I.M. as that of winning souls for Christ we have left out the normal follow-up program of which we must not lose sight, and that is, to help these new Christians to find the most effective way to again win others. On the Mission field we consider this to be the establishment of a self-propagated, self-directed and self-supported church by the Christians in the various communities. To establish such a church the members must be literate (at least the majority of them) and be able to finance the operation and responsibilities involved.

The implication then is clear—we need elementary education so that literacy may reach a higher level; (we must keep in mind that there is no government public school at this level); we need schools for training of teachers to carry out this literacy program; we need Industrial Arts Schools in which the African can learn to do things; we need schools where our Church laity and Church leaders can receive the necessary Bible instruction; we also need as soon as

THE CONGO MISSIONARY MESSENGER

VOL. XXV JULY-AUGUST, 1955 No. 4

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editor:

H. A. DRIVER

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

possible some effort in the agricultural line.

AFRICANS MUST BE PREPARED TO DIRECT WORK

The church in Congo is largely self-supporting at most of our stations. The missionaries still have a fair grip of the direction of the church. Here progress must be made in letting our church councils direct the work more and more completely. It would be well to organize church councils in the more advanced church or regional centers, as rapidly as, enough capable individuals are in the given area. At stations where the economic situations of the African is more difficult, a study should be made in the field of Agriculture to find ways and means to improve the economic standard and then insist on a self supported church.

ECONOMIC SITUATION IN CONGO

We should bear in mind that our Africans at present can be classified in three general ways;

1. Primitive peoples who are entirely independent supplying all of their essential needs. Approximately 80% of our population is made up of these primitive peoples.
2. Detribalized Africans, or those who have left their villages and have attached themselves to white people but still maintain many of their social customs and characteristics. They still depend on nature or themselves for food and shelter but purchase some clothing. This is the economic status of most of our C.I.M. Christian community.
3. People who depend entirely on salaries and purchase all their needs. There are very few of these in C.I.M. possibly several dozen employees of the Diamond and Palm Oil Companies. But the number is increasing each year.

C.I.M. SHOULD INCREASE EDUCATIONAL OPPORTUNITIES

Elementary schools should be increased in number just as rapidly as possible in a real effort to reach the masses that have still not come into the fold, or perhaps have not even heard the Gospel of Jesus. One state official estimated that about 70 percent of school-age children are not in school at all. Here then is an opportunity to bring Christ to many homes where at present only some pagan unsatisfying religion is known. These

schools should be established in villages and regional centers. The rapidity with which such schools can be opened is dependent upon the number of trained African personnel that we are able to produce in our E.A.P. schools (the lower level of teacher training) and the Ecole de Moniteurs School (the higher level of teacher training). At this time we have three E.A.P. schools, but serious consideration should be given to the possibility of establishing the fourth one. We are not producing enough E.A.P. trained men to teach the first two years of elementary education.

COOPERATIVE WITH MENNONITE BRETHREN IN TRAINING AFRICAN TEACHERS

We have just established, in temporary quarters, the Ecole de Moniteurs. This we are operating co-operatively with the Mennonite Brethren whose mission field is adjacent to ours on the west side. This school is to produce trained men for teaching in the third, fourth and fifth year of elementary school. Until now we have sent some students to the Presbyterian school, but they have need of their facilities for their own men. This school has a four year course and it will be a long time before we have sufficient graduates from such a school to supply the needs in our elementary schools. We have made application for additional ground for this new school at Nyanga Station and we understand the grant is forthcoming. A request has also been made to the welfare fund in Belgium for the necessary building and equipment for this entire project. We can be reasonably certain that this project will be supported by the government.

AFRICAN TEACHERS REPLACE MISSIONARIES CONTINUALLY

The new Ecole de Moniteurs should be considered as a stepping stone to help us during the next five to ten years, but all plans should be of a nature that a regular Ecole Secondaire could be made of it by adding a few more class rooms and dormitories. This should be aimed at since the Ecole Secondaire would have a Section as Ecole Normale. Graduates from this six year course could then replace missionaries who are directors of elementary schools.

The Ecole Preparatoire which follows the elementary level and prepares students for

(Continued on page 10)

THE ANNUAL C.I.M. CHURCH CONFERENCE

L. O. KEIDEL, Reporter

We arrived with four of our African church leaders at Tshikapa station about five o'clock Tuesday evening, May 3. Some delegates from our other C.I.M. stations had already arrived. There was the expected confusion and bustling activity in unloading trunks, setting up cots, the usual complaining about food tins and suitcases bent and crushed in journey, the becoming familiar with and settled in new and strange living quarters. The occasion? The Annual African church conference of 1955.

After washing off accumulated road dust and filling empty stomachs, faces were more recognizable, dispositions were improved, and fatigued bodies were refreshed. We all gathered in the grass-roofed church and settled ourselves on the benches. Together our eyes fell upon the large, colored chalk sketch above the pulpit—the sun disappearing behind a distant horizon casting its rainbow hues across the sky. Centered on the sketch was a large picture of the Saviour. Beneath in large letters was written the conference theme, "Glorifying Jesus." Thus our hearts were unitedly prepared and we waited in anticipation for the opening service of the conference.

Each evening's service was designed "to call lost people" (translation of the Tshilubi

term) the speaker being a delegate of one of the various stations. This first evening there were a number of testimonies of special blessings and progress of the work experienced during the past year. Some especially difficult sections of the field have begun to break and villages are now calling for evangelists. A village chief and his people forbade the missionary to pass without stopping to conduct a service. A desperately ill man who was brought to the dispensary accepted Jesus as his Saviour just before he passed into death. The speaker for this opening evening's evangelistic service was Deacon Muabilai Barnabas of Mutena. Acts 22:12-18. A person who knows Jesus dare not sit idly and fail to tell others. You must glorify Christ in your knowledge of Him by telling others about Him. vs. 13. Wake up to the fact He has chosen you to glorify Him among foreign tribes as His witness.

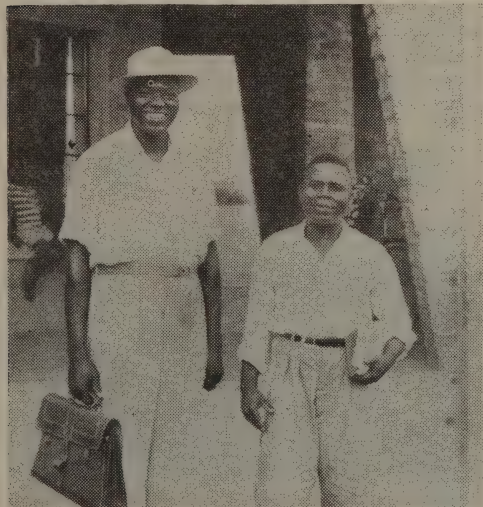
Various African speakers at these evening services gave the call for the sinner to come to be saved:

"The frowning Pharisees said, 'He's sitting with bad folks.' He replied, 'Don't be amazed. If a man finds a lost animal, doesn't he rejoice? How much more when these folk return? I came to hunt for this kind—the bad people.' " (Ngonga David of Nyango on "The Lost Sheep")

"When a man stands at the door, he is standing there for a purpose. Jesus stands at your heart's door. He knocks with love. He has the Words of Life. He offers you His companionship without money or price. He wants to enter your heart because He desires a house not made with hands." (Fualanga Eliya of Mukedi on "He Stands at the Door")

"Israel was spared because they paid attention to what God had to say. The blood on the doorposts protected all in the house. The shed blood of Jesus offers salvation for all. His grace is enough to cover all our sin." (Kadinda Charles of Charlesville on "The Passover")

There were three regular sessions each morning, not counting the early chapel service. Elmer Dick presented a series of theme-centered messages on how the Christian may glorify Christ in his personal life. F. J. Enns



Kabanaga Thomas, Conference Chairman
Falanga Eli, secretary.



Nyanga Delegates

gave lessons on the nature, responsibilities, and growth of the church. The third daily morning session was on the "I Am's" of Jesus.

I. Glorifying Christ (E. J. Dick)

A. To glorify Christ you must be born again.

What is the new birth? It is Christ becoming like us that we might become like Him.

How is the new birth? By a faith which sprouts from our hearing the Word. Rom. 10:13.

When is the new birth? The moment we accept. Jn. 3:16. Five ways to know you are born again:

1. The earthly don't know you. I Jn. 3:1.
2. You don't continue in sin. I Jn. 3:9-10.
3. You love the brethren. I Jn. 3:14.
4. You love God and His commandments. I Jn. 5:1-2.
5. You keep yourself from sin. I Jn. 5:21.

B. To glorify Christ there must be an offering.

God's plan for an adequate sin offering started in Eden. Jesus became a sin offering for us. II Cor. 5:21. All the suffering and abuse could not turn Him from His purpose. Heb. 12:2. Before you quit because of difficulties, lift your eyes higher and get a view of the eventual reward and glory awaiting you. Through Christ's victorious death we can defeat Satan. No testing can defeat us if we offering ourselves faithfully.

C. To glorify Christ we must be humble.

You can't fabricate your own goodness. It won't stand the test of God's examination. We're still trying to sew for ourselves fig

leaves, diplomas, certificates, books, years of service. God finished required righteousness by sending Christ. We receive His goodness to glorify Him. The gifts we have are to glorify CHRIST—not to brag about. I deny myself, count myself dead, unworthy to touch His shoe lace.

D. To glorify Christ we must work for Him.

We are saved to serve. Jn. 4:4. God has a place for each of us to work. He leads no one into paths of idleness. Ps. 119:11. Each man has been supplied with tools. II Cor. 9:8.

We must be sensitive, responsive to His will to know how to use them. We shall find great joy and many souls and reward in eternity.

E. To Glorify Christ we must pray.

Prayer in the Holy Spirit is our strength. Our prayers beautify heaven. The angels worship God by their ceaseless song, "Holy, holy, holy is the Lord." We worship Him by our prayers. God longs to be revered by our prayers. In return His Spirit will strengthen us in a life of holiness, surrender, strength, and courage.

II. The Church (F.J.Enns)

A. What is the church? It is a flock of sheep—Christ the shepherd. It is a body—Christ the head. It is a living temple—Christ the cornerstone. It is a bride—Christ the groom. It is as branches attached to Christ, the Vine. What is its task? To use the Word in ministering to the saints that they grow in grace, be united by holy matrimony, enjoy holy communion, to use the Word in reaching the lost, bringing them to Christ, and by baptism into the fellowship of the church. To gather material gifts with which



Kandala Delegates

to operate the church and its program of evangelization.

B. Things which spoil the church:

1. Living a life that does not honor God.
2. Refusing to accept correction and discipline.
3. Judging everything in light of the dollar.
4. Slander, enmity, spite among believers.
5. Fear of witchcraft and medicines and various devices of wicked men.

C. Things which strengthen the church:

1. Be sure you are born again.
2. Strengthen those who are weak.
3. Give the tithe with joy.
4. Guard that the church remain pure.
5. Be faithful in witnessing to lost and backslidden.
6. Strengthen the Christian family.
7. Unity and co-operation of believers.

III. "I AM'S" of Christ

A. Jesus our Saviour. (Mayamba John, Banga)

Israel had no rest or deliverance until David came as their Saviour. We are glad to glorify Jesus because He came as our great deliverer and Saviour. He is exclusive, precious, the purchaser of our salvation.

B. Jesus the Bread of Life. (Kalendende Pierre, Kandala)

"Your parents ate manna and died. Eat of Me and live eternally." I can eat bananas and peanuts and don't know I've eaten anything. But when I eat bread (heavy native mush) I'm satisfied. Christ says, "Leave the peanuts which don't satisfy. Come eat the Bread of life." Happy is the boy whose mother has large fields, for he knows there'll



Mukedi Delegates

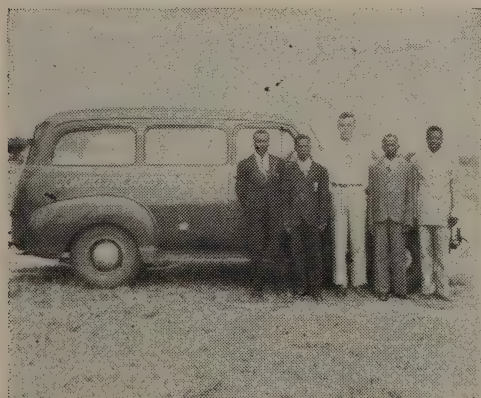
always be something to eat. Let's feast generously upon the inexhaustible Bread of Life. When I go on a journey, I don't send my lunch on ahead. I carry it. Let us keep Christ by our side to feast whenever we are hungry. C. Jesus the Lamb of God. (Peter Falk, Kandala)

Jesus was appointed of God to be the Lamb slain for our sin. He came to save us—to carry all our pain and suffering and sin. He will be honored as the Lamb into the eternal ages.

Each afternoon session began with a message by one of the delegates, after which matters of business of the African church were dealt with and problems discussed. All sessions were capably handled by the African chairman. He demonstrated intelligent leadership and direction during the discussion periods, and even in time of heated debate, held the situation in cool control. We were encouraged to see how committees, appointed on the spot to discuss and iron out snagging problems, tackled them with much enthusiasm, and with earnest prayer, and produced well-defined conclusions to the full body of delegates. After reading of last year's minutes and election of officers for the new year, the following are among the problems discussed.

1. Government recognizes a religious marriage as binding. Could some sort of religious ceremony be devised for older couples who have become Christians but have never had a religious marriage? Thus their union would be recognized as being permanent and Christian.

Answer: Such a plan with its advantages



Kamayala Delegates

would also open the way for some unworthy folk to slip in and adopt Christianity in name, not being truly worthy of such a sacred rite, not living up to it afterwards.

2. The wife of an active church member deserts him and falls into sin. She eventually marries another man and by him, bears a number of children. Unable to foresee any possibility of a reconciliation, and frustrated by the absence of a mate and the difficulties of a bachelor's life, he too remarries. At long length he wishes to be restored to active membership. What is he to do? Must he be denied the privileges of communion and close church fellowship the rest of his life?

Answer: It is not possible for the church to endorse remarriage. Lowering standards to help difficult cases would make it convenient for anyone to get a more suitable mate. When the wife of first marriage becomes unfaithful, the husband may find grace sufficient to bear the burden, and remain single until the wife chooses to return to him. (Most nationals feel that such a strict standard is too high to be practical in present African society.)

3. Is the Central Bible School at Tshikapa meeting its purpose? What should be the requisites for the students seeking admission in the new class? What part of student support can the African church carry?

Answer: The Bible school is meeting a vital need. However, Daddy always puts clothes on his children which fit. But when you ask us to help support the students who attend, you're trying to put pants on us which are far too big. Paying all our evangelists is adequate load for our present resources.

Saturday afternoon all missionaries and



Banga Delegates

African delegates gathered on benches beneath a large mango tree for a social hour of fellowship and free conversation while munching cookies and sipping tea. Sunday afternoon Kikinda David of Mukedi station was ordained to be an assistant pastor. Sunday evening the Tshikapa city church choir provided abundant inspirational music to accompany the showing of slides on the book of Acts. This choir prepares its numbers without the assistance of a missionary, under the supervision of a talented African who received musical training from Rev. J. P. Barkman of Mutena station many years ago. At the closing service Monday afternoon we joined our African brethren around the Lord's table partaking of holy communion.

This conference was striking and outstanding in its absence of missionary intervention or leadership. A capable African church body is in the making. White men were present only as a directive or advisory agency. Such agency is yet necessary, but will become less so as our African leaders continue to find opportunity to further develop their own distinct abilities of leadership.

THE CAUSE OF INEFFICIENCY

"The cause of our inefficiency in God's service is threefold. . . .

1. We are not still enough for God to come to us.

2. We are not empty enough for God to fill us.

3. We are not sanctified enough for God to use us and honor us."—*Missionary Digest*.



Tshikapa Delegates

GROUND BREAKING FOR INSTITUTE BIBLIQUE BUILDING



**W. E. Harder, Fanny Schmallenberger.
A. D. Graber and students of Institute
Biblique**

"For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

On May 15, after the morning church service, Tshikapa station had the ground breaking ceremony for the new Bible Institute building.

It was thrilling to stand on the plot and know that God has chosen the spot and that He also had supplied the funds to build a permanent building with classrooms, a library and an office for the purpose of training men and women to be teachers of His precious Word.

The eight men in this present class were represented by six of them giving short testimonies on, "What the Bible Institute means to me." The other two had their own church services to conduct.

Miss Fanny Schmallenberger, instructor in the Institute Biblique also gave a few words after which the ground was broken by Pastor Falanga Eli of Mukedi station and Waldo Harder, principal. Rev. A. D. Graber is the architect and builder and director of practical work of the Institute.

We thank God for the consecrated gift from Mr. and Mrs. P. P. Peters and daughter of Langham, Saskatchewan, Canada, making possible this building.

Service is the rent we pay for the space we occupy upon earth.

FAREWELL



**SAMUEL AND LEONA ENTZ
General Conference Mennonite
First Mennonite Church**

Newton, Kansas

Second term of service in Congo

Again we are turning our faces toward Africa. We are thankful for the privilege of being back in America with our loved ones and friends for a year. We have enjoyed our furlough very much but our hearts are longing to go back to the whitened harvest fields in the Congo. Our Master said, "Work for the night cometh when no man can work." The verse in I Cor. 16:9 comes to mind which reads, "For a great door and effectual is opened unto me, and there are many adversaries." We praise the Lord for these open doors and we pray that we might use these opportunities, "to the glory of His Praise" and to the salvation of many lost souls. The last part of this verse reads, "and there are many adversaries." Satan is working hard to hinder the Gospel! He does not want people to be freed from the fetters of sin and become new creatures in Christ Jesus. Satan is powerful but thank God, our Lord and Saviour Jesus Christ is all powerful, and He said, "Go ye therefore." We are so happy that Christ is our sufficiency and we go forth in His power and strength. Pray for us that the Lord may use us to lead many from the bonds of heathen darkness into the Glorious light of our Lord and Saviour Jesus Christ.

Leona and Samuel Entz.

THINGS TO COME IN C.I.M.

(Continued from page 4)

secondary education is located at Nyanga Station, also. It consists of a two-year course, and graduates from here may enter to Ecole de Moniteurs or an Ecole Secondaire. Our school at Nyanga serves our entire mission, but far too few are admitted into this school to supply the secondary education schools with good capable prospects. At least one more such school should be organized to help meet the great need of trained personnel.

TRAINING FOR LAY CHRISTIANS NEEDED

It must not be anticipated that 100% of our graduates will stay in mission activities, for some will go to secular employment but there they can again wield a great influence as real God-fearing laymen of the church.

We have just this year been able to start an Ecole de Apprentissage Artisanale better known to most of us as an Industrial Arts School. This school is at Mutena Station and is under the direction of Loyd Brown. Another school of this type should be opened within a short time and eventually there should be four of them. The government has already promised recognition of this new school and will give us financial support for it.

Some mission societies are in favor of public schools operated by the government rather than mission operated schools. If we are looking for an easier load to carry then that would be one way of reducing the burden. Think of the fifteen thousand school children under the direction of Christian teachers daily at present in our own C.I.M. This number should be increased by a thousand each year.

SPECIAL BIBLE TRAINING FOR ALL

For pupils who do not enter other schools after completion of Elementary education we have Ecoles Evangeliques (Bible Schools) at three of our stations. This also prepares students to go out as evangelists into new or weak areas, starting classes and giving the Gospel to all who will listen. As classes become large enough, a graduate of the lower teacher training (E.A.P.) school replaces this pioneer worker and thus a school is established with government recognition. The evangelist is sent to another village to start another new work and so continues to

pioneer. We should have at least one more of these Ecoles Evangeliques.

PREPARATION FOR AFRICAN LEADERSHIP

The Bible Institute at Tshikapa for the training of our church leadership must not be overlooked. It is the place where a few carefully chosen candidates come together, from our different stations and language areas, for further study, starting at a common point of departure for all. The missionary in charge is to be in constant contact with these students throughout the course. There is no designated length of course at present. The missionary who is designated as the one in charge, but with other help, should remain in this position until the class is ready to start an active role in church work to which they may be assigned. The missionary should know each student intimately—his thinking, his likely reaction to any given situation, etc. This involves much conversation with the individual students and a study together of church problems. There need be no standard course of instruction for all classes, but rather an adapted course for each class. The present class is made up of graduates from our Ecoles Evangeliques on the various stations. Soon perhaps another class could be made up of graduates from the E.A.P. schools. Eventually graduates from the higher teachers training school be chosen as a new class, and we may envisage eventually having a section in the Ecole Secondaire as a preparatory course or training school for our church leaders. The thought throughout should be that the church leadership is chosen from consecrated persons of the highest level of training that we may have attained in our educational system. It must always be remembered however that a zeal for the lost, and for those who have gone astray, and the possession of a real God-given love, must remain as prerequisites for church leadership. None of us should permit ourselves to forget to pray for the leaders of the emerging church of Christ in Congo.

BETTER OPPORTUNITIES FOR GIRLS

I have not mentioned girls' schools at all as separate units. I have taken for granted that there would be co-education in the elementary schools generally speaking. In cases where the number of girls merits separate classes these can be had under the

same directorship as that of the boys' school. A great effort should be made to bring more girls into the schools so that our boys will be able to have Christian girls available for them to establish Christian homes.

There is another school that must be considered, which is known as Ecole Menagere. This is a school where girls are trained to do the domestic duties of a mother. This involves preparing meals, keeping the house tidy: as washing and ironing clothes, sewing, taking care of children, etc. There should be at least two such schools in the C.I.M. field. We have no such school at present but as soon as possible we should have one, especially for the girls who are going to be the wives of our church leaders.

CAN WE DO MORE?

The opportunities and avenues for our witnessing in Congo at present are limitless. The Belgian and Congo governments are favorable to our work and inviting us urging us to reach more people sooner.

The Congolee people see their need their lack, and have a craving for knowledge and power and better things. We as Christian missionaries have not only a responsibility but a golden opportunity to give them true knowledge and help them to an understanding of God as revealed in Christ. The Congolee needs the missionary and will need many more of us for another generation to teach, guide and stabilize them in their Christian lives. We are thankful for all these God has called to the service the past five years. We believe an equal number the next five years would greatly improve the effectiveness of our witness and enable us to reach more souls.

We need a minimum of eight more evangelistic men. One at each of our stations to spend full time in the villages and regional centers helping the African Evangelists with their many duties and problems.

We need a minimum of six more qualified educational missionaries.

We desperately need a gifted, called trained translator and writer in each language area.

We need replacement for Loyd Brown in the industrial school and others to start another. We need Agricultural missionaries.

Above all other needs we must have patience, love and complete trust in our God to meet these needs in His own way and time.

THE KINGS BUSINESS

By the C.I.M. Treasurer

We are thankful to God for the faithfulness of the folks at home in supplying the necessary funds to keep the work and witness going steadily forward and to provide food, clothing, shelter and supplies for the Missionaries.

Here are the current needs the missionaries are praying for and working at.

1. Bible School buildings for training workers.

Class rooms for this purpose are being erected at Mukedi, Charlesville and Mutena right now. \$750.00 is required for each and funds for only one have been received.

2. Kandala Station.

A new station near Mukedi that C.I.M. is assuming responsibility for. Two Missionary homes and a dispensary building are needed. Work has begun on the first dwelling. Funds are needed now to keep the builders at work. 100 hundred dollar gifts are needed for Kandala. Additional help is also needed to help support the 137 Kandala Evangelists while C.I.M. self supporting principles are being fostered.

3. Cars.

Our old ones are wearing out and also additional workers require additional cars. C. I.M. needs three new vehicles each year to keep our forces mobile and the witness moving outward. Fords and Chevies are used. Ton panels or pick ups, carry-alls and station wagons. Add 15% duty plus \$500.00 for freight and you have the price required. Can you provide three in 1955?

4. Medical Needs.

Wards for patients, two microscopes, two operating lamps, other surgical instruments.

5. Communication Needs.

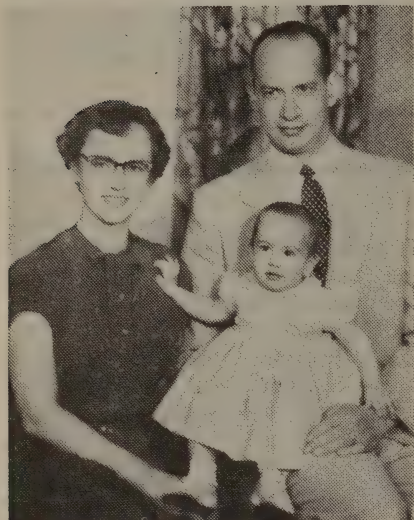
Short wave transmitters, receiving sets, electric generators, etc.

6. Student support.

\$50.00 a year keeps a student in Bible school or Tshikapa Institute. \$25.00 per year keeps a boy or girl in a C.I.M. Christian day school, \$50.00 per year supports an orphan.

There are many many material needs. Our Missionaries are praying about long lists of them but prayer for the direction and guidance of the Spirit of God is the real need of all Christians. Won't you pray for this guidance and direction concerning your money and wealth and be obedient about it.

NEW MISSIONARIES



Dr. and Mrs. John Zook and Rebecca Claire

Home Address: 4718 N. Kerby
Portland 11, Oregon

Brussels Belgian 1955-56,
To study French and Tropical Medicines
136 Rue du Croissant.

Sailing—August 15, 1955
S. S. Nieuw Amsterdam
Holland American Line

John Edwin Zook, M.D.

Parents were missionaries serving in South Africa and Congo.

Student at Wheaton College and Bob Jones University

A.B. Lewin and Clark College, Portland Oregon

M.D. University of Oregon

Member Christian Medical Society

Member—Portland, Oregon General Conference Mennonite Church

Active in Sunday School, Christian Endeavor and Church program.

Speaker in many conference and meetings on Pacific Coast.

"My motive is to obey the Lord's Command to carry forth the Gospel of Salvation and to be true to the Call I have received; my purpose is to help relieve painful bodies and help drive fears and superstitions from darkened hearts and minds so that the precious word of Salvation might find more ready access because of a loving faithful ministry God will enable me to render."

Jeanne Pierson Zook R. N.

Reared in a Christian home—attended Methodist Church with parents.

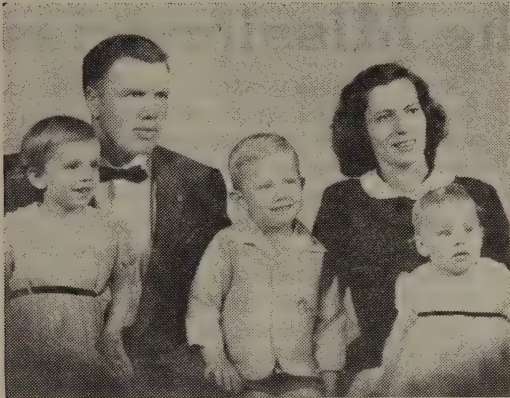
Active in Church life—won first place in National Public speaking contest sponsored by church.

B.S. in Nursing Science, Cascade College, Portland

R.N. Emmanuel Hospital Portland

Member—Portland, Oregon General Conference Mennonite Church.

"As long as I can remember, I have always had a definite sense of a Call of God that has taken pre-eminence in my life over any other direction and I wanted to be a missionary if possible. I can only Praise the Lord for His perfect plan, for inasmuch as I have been yielded He has led me step by step to a Christian College, to nurses training and finally to a husband who is just as dedicated to the same goals and to the same Lord. Our only desire now is to become obedient and humble enough that His will might be worked through us for the Salvation and help of many souls in Congo."



Melvin Jacob Loewen

Home Community, Steinbach, Manitoba
B.A. Goshen College, Indiana
Student Mennonite Brethren Bible College
M.A. University of Minnesota
B.S. in education Mankato Teachers College
Student Kennedy School of Missions
Teacher Brownton Minnesota High School
Member E.M.B. Congregation, Mt. Lake, Minn.

“When a lad, I accepted Christ as my personal Saviour. The foreign needs were presented by home and school so that to go abroad is but to follow a long latent consideration. I believe that Jesus Christ has completed a work, the acceptance of which re-creates man and brings him into union with God. The area of this Gospel appeal is universal and its purpose is concisely the drawing of all men to God through Christ: I have a compelling desire to show men this Christ, and help them live consistent with Gospel principles. My sense of mission is this Gospel via literacy and the Christian life by instruction and deed.”

Mr. and Mrs. Melvin Loewen and Jacob, Barbara and Margaret.

Home Address: Mountain Lake, Minnesota

1955-56—Study in Belgium of French and educational course

Brussels Address: 14 Ave., de la Barbanconne, Brussels, Belgium.

Sailing—August 15, 1955
S. S. Nieuw Amsterdam, Holland American Line

Elfrieda Regier Loewen

Home Community Mountain Lake, Minnesota
Member E.M.B. Church, father a minister
Student Mankato Teachers College
B.S. Wheaton College
Student Mennonite Brethren Bible College
Teacher Religious education Wheaton Bible Church
Teacher High School one year

“My earliest memories are of praying parents concerned for the salvation of us children. I was saved when I was ten and I distinctly remember the great peace of mind and soul experienced at that time. In early adolescence a missionary challenged me to go to Africa. I resented it at the time and tried to forget the idea. When I faced the question of dedicating my life to the Lord, Africa stood in the way. After a severe conflict within I yielded to whatever the Lord wanted of me. Since our marriage my husband and I have been challenged many times to serve God in Africa. We want to win many there for Christ.”

FINANCIAL STATEMENT—APRIL, MAY, JUNE, 1955

	General Missionary Fund	Personal to Missionaries	Specific Gifts Fund	Totals
E.M.C.	\$8585.48	\$204.00	\$1,830.75	\$10,620.23
E.M.B.	5,394.23	424.04	1,047.38	6,865.65
General Conference	22,674.38	205.00	750.00	23,629.38
Central Conference	7,907.86		472.95	8,380.81
Others	4,710.84	165.00	2,515.98	7,391.82
Total for three months				\$56,887.89
September				

Letters From the Missionaries

Mukedi, Memoranda

The one outstanding event for the month of May was the African Conference held at Tshikapa from the 3rd through the 9th. Your reporter was not in attendance at this Conference but I'm sure that you have all had reports from those who were there by this time. From all that I have been able to gather it was another high-light in the development of our C.I.M. Church of Christ and a blessed time of growth and fellowship was had by all who attended. We here at Mukedi had the privilege of entertaining the delegates and our co-workers from our Kandala and Kamayala stations on their journeys to and from Tshikapa.

Other visitors that we had during the month included the F.B.E.I. inspector checking on the use we are making of the buildings donated by his organization; the friends from our neighboring Mennonite Brethren Mission on their way to Nyanga to visit the Moniteurs school; Arthur Janz and Gladys Buller from Nyanga; Harold Graber and Sara Friesen from Charlesville. Sara came to get more of her things since she is being stationed for a longer time at Charlesville and Harold had business with the Legal Representative. Arthur Janz had hoped to take the Ford truck for a trip to Kikwit but found it on the 'sick' list and hence he could not go.

Trying to keep our cars and trucks operating has been a task for which yours truly is thankful for the help of David Claassen. He is really a big help in this department. His pal, Loyal Schmidt, is equally helpful in the Industrial Department, which he has had to take over entirely since the Rempels left for Kamayala on the 25th of May!

Regional meetings are held each week-end as per schedule and since Rev. Bertsche is not teaching any regular classes he has been able to spend more time in the territory in connection with these meetings. On May 1st. he was at the palm oil post of Punza. On May 8th the Rempel family went to Lozo K. May 15 found Rev. Bertsche spending several days among the Awongo villages near the Loange river and the May 29th week-end in the northern part of our territory. The Rempel family went to Kabangi, a regional school center near here for the

service on Sunday, May 22. All reports are that these meetings are definitely a great help in maintaining interest in the church and school work and in the leading of others to accept Christ as Lord and Savior.

School vacations for the Africans were over the first part of the month and the starting of the schools again called for a larger share than usual of car and truck travel both in supervising the starting of school, getting names of children written up, and also in getting a number of new teachers placed. This was really the beginning of the new school year in the change over from a school year corresponding to the calendar year to one in which school starts in September. Everywhere there is the continued interest in education that has been manifested for several years and the enrollments are large in every school.

Speaking of school reminds me that during May our missionary children's schools closed for vacation and the Rempel and Schwartz families here at Mukedi were happy to have their children come home again. We also had all the other C.I.M. children here over night on their way to the other stations with Rev. Waldo Harder. We also entertained friends from the American Baptist mission on their way coming and going to Lubondai for their children.

In the Industrial Department the Bible school class room was finished so that school may be started there.

Dr. Schwartz.

Mutena-grams

Dear Friends in Christ:

The Psalmist has expressed himself by writing, "Except the Lord build the house, they labour in vain that build it. . ." With such a feeling of absolute dependance upon God we approached our annual African church conference at Tshikapa May 3-9. The church in the Congo is not our doing but it is His. At such a conference as this we are often reminded of the infancy of the Congo church and if there is a "prankster" in the group he can usually stir up trouble with very little effort. Therefore it was with much prayer that we approached this conference and the Lord answered in a wonderful way. Throughout the sessions a maturity in Christ was displayed and it came

to a successful climax as we gathered around the communion table the last afternoon of the conference. Our African brethren as well as the missionaries present were not slack in expressing their satisfaction in all that had taken place during all of our sessions.

The week of May 9 was designated as the opening of our new school year here at Mutena. The enrollment is about average with a decided increase in our Ecole Evangelique. The Neufelds have spent more than one week out in the territory opening schools in the various villages. Their reports are also enthusiastic. We have been privileged to place nine teachers in eight different villages in the new area that has recently been ceded to us by the neighboring Presbyterian mission. The demand is still beyond our ability to supply.

LaVerna and Doretta again joined the family May 14 having successfully passed their first year at Ecole Belle Vue. They will again return the latter part of August for the new school year.

The month of May was designated as Miss Friesen's month at the Lake so Miss Slagle was left to carry on the medical work alone. We are grateful for Lumbala Banaba who successfully passed his three years of medical training at the hospital at Luebo and came to join our medical staff at Mutena May 1.

We continue to be occupied with our regular week-end regional meetings. Our aim is to have three such meetings in each of our twenty two regional centers this year. With the aid of our assistant pastors two or three such meetings are held per week-end. Regular visits are also made to each of our villages throughout the area.

The sanitary agent visited Mutena about a week ago to check up on all of our school children, workmen and their families, and local Christians and their families. It took him two full days to finish his work here on the station. These sanitary agents are sent out by the government to check up on every man, woman and child throughout the territory in order to give necessary vaccinations and to check contagious diseases. They have been quite successful in gaining control of sleeping sickness. This dreaded disease used to be the cause of many deaths among the local population but now the disease is very seldom found in our area. They are also closely checked for leprosy, venereal diseases etc. and are given treat-

ment according to their needs. Many of these would never be found out or treated if the government would not follow this program as strictly as it does. A system of roll call has been worked out by this time and it is pretty difficult for anybody to slip by. All of these are treated free of charge. This is another item for which we have ample reason to thank God for our government.

E. J. Dick.

KAMAYLA ECHOES

We are waiting for the Jantzens and Miss Miller here at Kikwit. Contrary to expectations they were not on the plane this morning. Possibly they will arrive tomorrow.

Two New Temporary Classrooms—an important factor in the educational realm. All classes can now be in session at the same time. Raising schools to government standards requires a considerable investment, not only in buildings, but books, maps, tools, etc.

A New Car Pit—has eliminated precarious ventures onto ant-eaten poles and shifting planks.

A New Residence—While we are here waiting, twiddling our thumbs, back home, cement blocks slapped down in rapid piece-work fashion, etch the outline of a new dwelling. Builder Rempel in his typical professional manner leaves no time for weeds to grow.

A New Experience—their first native conference was a pleasant new experience for our head school-teacher and for the "capita" of the workmen. In typical native fashion the splendid food, and up-to-date sleeping quarters were commented on first. The sermons on the whole they felt had been too long; discussions most interesting. However, they, and we too feel that the conference has given them a spiritual boost, and as they remarked has helped them to appreciate the oneness of all who are in Christ.

A New Start—An antelope hunt, believe it or not, can consummate in bitter feelings. Two believers claimed the same animal. The result—loud words, a fight, and many days of estrangement. But last Sunday was a day of reconciliation, by-gones were forgotten as both together confessed their sin and asked for the Lord's forgiveness.

Recently after a Sunday morning service on the station about a dozen souls came to confess sin and to make restitution where needed. A person is shocked to hear some of

these confessions, but we might as well face it, there is sin in the camp and we must seek to cleanse and purify. Our hearts ache to hear of failure, defeat, of sin, but we rejoice that it is, "a contrite sinner kneeling at Jesus' feet praying for peace and pardon, longing for rest complete." **Ben Eidse.**

TSHIKAPA STATION NEWS

Organ Melodies

Sunday afternoon Feb. 20 a dedication service was held for an organ installed in the mining camp where Kabangu Tom is pastor. The organ is a parlor type instrument given by some Christians in the States. It had come up country with the Graber's things and suffered some rough handling somewhere along the line. To say it was in a hundred pieces was more truth than fiction, but it seems none the worse for it now. A native organist plays it quite well and it adds a lot to their services.

By The Sweat of Your Brow

Since the first of the year we, with the rest of the C.I.M. stations, have been making a definite emphasis on Bible reading and Bible ownership. Every workman is supposed to buy a Bible and each graduate from the primary school must possess a Bible before he receives his certificate. Some of the students complained that they did not have money with which to buy them so they were given the opportunity to work for their Bibles. Some put in seventeen afternoons chopping weeds and others cut firewood. It usually takes a bit of prodding and oversight to keep them on the job but in the end about fifty were the proud owners of new Bibles which they had earned "by sweat of the brow."

God Answers The Prayer Of Faith

Munganga, the youngest son of Jean one of our Bible Institute men was not feeling too well Thursday morning March 2. He was given some treatment at the dispensary, and returned to his home. At 3:30 in the afternoon his parents brought him to the nurse. He seemed listless and drowsy but even then his case was not considered serious. However at dusk an older brother came to call us, saying the child had died. Many times the report comes to us that so and so died when in reality the person is still living. Consequently we usually ask them, "Is he really and truly dead forever?" This evening we felt that probably the child had died so we did

not bother to ask, but just went quickly to their home in the Institute dormitories. On arriving we found the child unconscious, a very rapid feeble pulse and breathing labored. A couple of injections of medicine were quickly prepared and given, but somehow we all sensed the situation was beyond human efforts. The missionaries and the Institute men joined hearts and words in fervent prayer that the child be spared if the Lord could be glorified in it. Late that night we could see that the child was definitely better and by morning he was asking for food. Jean's personal testimony about the incident follows. "Our child who was dead has life because God heard our pleading. Only that very day Mama Tshimunyi (F. Schmallenberger) taught us the world of God from Jer. 33:3 'Call unto me and I will answer thee and show thee great and mighty things which thou knowest not.' I will always remember that verse. Thanks be to our God, may He be praised!"

Tragedy Strikes!

Prayer service was cut short this evening March 23 because of a threatening storm and people quickly returned to their homes. Rain soon fell in torrents and a terrific electrical and wind storm lasted thirty minutes. We were all engaged in general mopping up exercises when word came from the native village that the home of one of the mission gardeners had been struck by lightning and that he and his wife were without doubt in the burning building. A solemn crowd of natives gathered in the rain to watch and help with the rescue work. One shovel was located and the rest used their hands to throw ground on the flaming, flimsy shack of sticks, grass and mud. Many of the Africans because of fears and taboos stayed their distance and most of the actual gruesome details were left for Waldo and Archie. The charred bodies were found in one corner of the house faces downward. There was no undertaker to take over at this point so their bodies were wrapped in canvas and carried down to the station by missionaries and a couple of relatives. The next morning the carpenters made a double coffin and they were buried side by side the way they answered the sudden call of their Maker. This is the first tragedy among our mission people here on the station. We trust that it will speak loudly to the hearts of those who are yet unsaved.

Rejoice And Again I Say Rejoice

Baptismal services were held here on the station the last part of March with ninety-seven baptised. As usual a good representation of that number were school children. We were happy to see several workmen, a goodly number of mothers and even two soldiers from the near-by army camp among the group.

The following day a new three room school was dedicated and put into service. Several of the temporary stick and grass buildings had been destroyed by the recent winds, so the children were glad to have a convenient place to study and learn. In past months there had been three and four classes crowded into the church and under the mango tree.

Wedding Marches?????

Francois has been planning and talking of his wedding to Christine for a month or more. Saturday was to be the big day so Tuesday found him making the final arrangements for the wedding marches with Miss Schmallenberger. (The Congo bride-groom carries all the responsibilities for his marriage even to seeing that his bride has something decent to wear) Fanny thought that "Guide me, Oh Thou Great Jehovah" was fitting for the processional but Francois decided it did not match his marching gait, so he was given permission to choose another hymn. He was satisfied that "The Fight is On" was his style and it took some real persuasion to convince him that was not the song to use. His second choice was "Bringing in the Sheaves" and it was a little hard for him to see why that was not just as good as "Savior, Like a Shepherd Lead Us" which was finally decided upon. After all it was the march he was thinking of and aren't they all songs of God?

Tshikapa Missionaries.

GOD'S CALL—OUR RESPONSE

Melvin and Elfrieda Loewen

Were we not led to go to Africa as Christian teachers I would still like to go there and retrace a few routes that thrilled and frustrated the early explorers. I should like to see the beautiful mountains and deep clear lakes of the central and eastern rift valleys, and see the placid water of Stanley Pool and the rushing rapids below it, or to go up the Kasai, like Wissman, and land at Charlesville below the falls, My heart pounds as

I see Livingston head for an island in the Zambesi and make his way through the brush to the farther edge, there to peer over the ledge and see the boiling waters below of the most majestic of waterfalls. What lad has not heard of the old trading center of Timbuktu on the great bend of the Niger River or old Khartoum on the Nile. The love of adventure and new places makes my breath come short with excitement, but if this were our main motivation we would be selfish indeed. For what shall it profit a man if he shall gain the whole world.

Because I am white I was born with a debt to colored peoples. Our atrocities toward the Africans can never be righted, but perhaps in the attitude of service we can solve this festering social sore, Our Fellowship of concern is small but the spirit of love is never lost even in a multitude of Western prejudices and attitudes of superiority. But were our motivation only social righteousness we would be treating symptoms and not causes.

Like so many other Christians we asked of God our place of service, who is our neighbor? The need of making the Gospel known is global. Our home lands need many more dedicated Christian teachers in public and parochial schools. By going to Africa we are turning our backs on home needs and opportunities, but the question has become out of proportion. Where is the greatest need and where are the most workers? The heathen in our home town need to accept Christ's atonement just as much as the non-Christian in Africa; but likely as not there is a Christian down the block who could present the simple Gospel. As sowers of the good seed in this world we seem to have made a poor job when 90% of Christian ministers preach to English-speaking people. Maybe the Seed is so thick at places that it is choking itself. To respond now to the opportunities in central Africa is our pleasure. To fail to witness now in the Congo with its open doors would be a rebuke to Christ's vision of white fields. This is our challenge, for we feel like the four lepers of besieged Samaria who found a treasure of food and as they ate they were suddenly disturbed by their selfishness. "Then they said one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us. . . ."

The Congo Fireside



By Mrs. Dorothy Schwartz

Tom-tom-tom the sound of the drum broke upon the morning air. Masala arose quickly from her mat on the floor. The drum meant that it was five thirty on the white man's clock—high time for her to be up and about her work. When you have ten children, eight of them at home, it means many tasks are to be done to get them fed and off to school.

First she must get Kiseka, her ten year old daughter, up and ready to take the baby to the dispensary. Little Sefu had had quite a high fever during the night. When the second drum would sound at six it was time to go for medicine. Kiseka at ten was old enough to take the responsibility of telling the nurse at the dispensary the number of the card and also the symptoms of his sickness so the right medicine could be given.

Quickly she must make the fire. Thankful she was that she had pounded the flour the night before as there is surely not enough time for that now. With water boiling she soon has the hot mush ready and the family gathers round for their morning meal.

With the older children off for school roll call she gets herself ready for morning chapel. It means a little less time in the fields when she attends the service but she realizes the time spent in Christian fellowship better prepares her for the day. As she walks along toward the church carrying the baby her thoughts turn to what the Lord has done for her, thoughts that she has often expressed publicly in praise and testimony services. "There is not much wisdom at our house (neither she or her husband had much formal education) and not much

strength (her husband has been a semi-invalid for fifteen years) but now the Lord has made both possible through our children (their oldest child has been selected as one of the students to attend the school of higher education)." Her husband has not been able to do much work and so money is scarce in their household. Her face clouds as she remembers that the children are often not well clothed and sometimes not even too clean as she cannot always find the time to wash what they have and even then the soap is not plentiful. But the light shines again as she reminds herself that they are being reared to fear the Lord and to walk in His way and she knows that this is really the important thing.

Hurrying home after chapel service she ties the baby on her back, picks up her hoe and basket, and leaves for her field. It is too bad the fields must be so far away but if they are nearer the village goats and pigs will ruin them. So she walks the several miles to her fields knowing the time there will be all too short today. She leaves the baby to play at the edge of the field but there is not shade so that he is fretful and she must stop frequently to comfort him.

When the sun tells her it is one o'clock she begins her homeward walk. She is glad to meet some of the other women and exchange bits of news as they walk along together. The girls are home from school when she arrives and they can take care of the little children as she goes to the river. Gathering up the water gourds she balances them in a large basket and starts for the river. There she thoroughly enjoys a refreshing bath, fills her gourds with water and climbs back up the hill. Thankfully she sees that the girls have begun the pounding. From every side comes the gentle thuds of the pounding sticks in the surrounding compounds. She prepares the greens that she has stopped to pick as she returned from the field. And going into the windowless kitchen takes a few caterpillars from the hoarded supply. It will be a treat tonight for the meat is scarce in this household.

As twilight draws nigh the family gathers and after prayer they eat together. This is a Christian family and this is one of the many differences between them and the heathen Africans in their home life.

Her husband wanders off to visit his neigh-

(Continued on page 23)

Mission Work and Planing Boards

Life interesting and useful for I-W fellows in Congo

Planing boards in the carpenter shop with the native carpenters, I was interested in one of them who was continually going to the outside corner of the shop and gazing at I knew what not. I knew it was nearing quitting time, but knowing there was no clock there and the time clock on the end of the garage was much too far away for him to see, I was puzzled. Upon inquiry I found that they had drawn a line across the post holding the roof where the sun shone. When the roof's shadow reached the mark it was time to put away the tools and go home.

As we pushed the boards through the planer time after time, each successive passage took off more rough spots and deep gashes left by the woodman's coarse pit saw. Suddenly the thought struck me, "This is just like mission work." Everyday the gospel goes out farther. Each day the deep gashes cut by the saw of sin are being removed. The beautiful smooth grain of the finished board so long covered by sin is coming to the surface and is being made useful in God's carpenter shop. But then another thought struck me with even more force. "The shadow is nearing the mark and I still have many more boards to plane." There remains a terrific pile of boards in this other realm that must be planed out into smooth useful lives for Christ in God's planer—mission work. But we don't know how long it will be till the shadow passes the mark as the sun of God's time lowers itself into the western horizon. Then we will be called home to put away our tools, and more boards will be planed. How many unplaned boards will we leave to destruction still bearing the marks of sin's saw?

The next thought rushing through my mind was "What am I doing and what can I do to help in this vast effort," which broadened into the question, "What are we I-W's doing and what can more I-W's do to aid the spreading of the gospel before the shadow reaches the mark. The work to be done is tremendous. There is no end to pressing tasks, many of which must be slighted because of lack of time and workers.

Have you changed the oil in the truck lately? Fremont, we need more shelves in

the garage. When do you suppose you'll finish the filing cabinet for the medical? Larry, will you go down to the water and start the pump when you've finished studying? I'd like to have you fellows submit a list of ideas for Sunday afternoon youth meetings. Having you done anymore grafting in the orchard? This is the right season for it, you know.

These are all jobs which must be done. They do not have to be done by a Seminary graduate, but they must be done. We as I-W's feel that this can be the area of our service—to release those that can spread the word of that purpose while we do the odd jobs.

When our language sharpens up a bit more we also plan to start a full scale organized recreation program. We brought some athletic equipment with us and are anxious to put it to use. In addition to recreation of this type, we hope to start sing fests mingled with the athletics. Perhaps as young men, we can make this area of service our strongest witness. And we really enjoy it, too!

At Native Field Conference last May a resolution was passed asking for more I-W's. Being I-W's ourselves, we are naturally enthusiastic. With more boys on the field the work could be increased and the boys themselves would be a great strength to each other.

We would like to put out a challenge to young men of draft age to inquire about the possibilities of spending their two years with C.I.M., and also to the home constituency to support a move which we feel will broaden the work here as well as be profitable to the boys themselves.

Sincerely,

Larry K. Kaufman and Fremont A. Regier.

LORD, MAKE ME FREE—

From fear of the future;
From anxiety of the morrow;
From bitterness toward anyone;
From cowardice in face of danger;
From failure before opportunity;
From laziness in face of work.

—Christian Life

NEEDS OF OUR CONGOLEE GIRLS

By Mrs. V. J. Sprunger

"A virtuous woman is a crown to her husband." Prov. 12:4, and, "Who can find a virtuous woman?" Prov. 31:10. How quickly you and I think of many of our dear Christian friends who can very well fulfill description and we can quickly answer this positively. Perhaps they have been our secret ideal throughout all these past years, and examples have been influential many a time in molding our characters.

Yes, "a virtuous woman is a crown to her husband," but we all realize that it is not in womanhood where this virtue commences.

Go back to Zechariah 8:5, "And the streets of the city shall be full of boys and girls playing in the street thereof." How we so vividly see this picture repeated in this our day and age and as we travel in the villages itinerating we behold the many boys who are much more responsive to our call to attend our services than the girls. Statistics reveal that more girls are born than boys, then you can very well ask, "Where are the girls?" Sometimes the girls fear we will desire more girls in our village schools and if they would appear on the scene we would choose them as possible prospects, therefore, their absence. Again we might ask for more girls to enter our Station Schools, and oh, how lonely they would get away from their mothers, aunts, grandmothers and relatives, so they make their escape. Yes, often their parents send their girls among distant relatives and friends, or into their plantation or to the river to fetch water giving strict warning not to return until they have heard that the missionary's car has made its disappearance.

There is no desire to have girls grown up differently than their mothers or grandmothers. Why change? Often it would necessitate leaving the clan which usually seems more important to the girls than their immediate family. Their old customs, superstitions and heathen worship are very thoroughly indoctrinated into them, beginning the days of their birth when fetishes are hung around their neck, wrists and waist to ward off sickness and death caused by the many evil spirits hovering around them. Naturally, when they are grown up they are well-grounded in these beliefs and are not apt to depart from their mother's religion. (In

Africa, women are much more religious than the men contrasted to the American Indians where the men take their religion the most serious).

To educated boys has not been too difficult since they become teachers, clerks, mechanics, chauffeurs, typists, etc., but why think about girls attending school? Isn't their future already decided? Aren't they to cook for their husbands, make the fields, cultivate and harvest their crops, chop the wood, carry the water, pound the food and cook it, and be at her husband's beck and call? Why should we bother to enlist girls in our school program? Are they capable of learning to read and to write and know numbers? Usually they are able to count manioc on their fingers when they go to market and that's all they need to know—so say the men!

Girls in our schools in the villages are seldom able to attend school regularly since their mothers find plenty reasons to keep their daughters out of school; therefore, girl's camps in our mission are most essential to the future of the African church. Why is it so important to train girls at our mission centers? It is at such strategic places where the girls are not only given an education in the 3R's, but most of all taught that Jesus is their Saviour. Girls between the ages of ten (rarely younger) and sixteen live in dormitories and attend classes. Some places there is co-education, again at others there are classes for girls only. How the girls need Christian training in order to fill their important place in the African church. We are training boys and where shall they find their mates unless we do our part and give the African girls some training to prepare them for their places in the home, in the church and in the community. Where else will she be taught the principles of being a Christian helpmate to her husband, a Christian mother to her children and a Christian example and witness in her community? We seek to promote all these different phases in our girl's work.

More homes need to be built where the girls are under careful supervision to receive this Christian training. To house approximately a hundred girls in one camp

creates problems not a few. How grateful one is for permanent buildings! When the storms come and lightning strikes, imagine how quickly a grass and stick structure vanishes; or at night when the girls light torches of grass to find something and how easy it is for the torch to start a fire as the lighted torch and the grass roof meet. Result: another house or sometimes a whole compound becomes a bonfire in only a few moments, and then where do the girls sleep, cook and live? Another expensive project presents itself to the missionaries, that is, Rebuild!

First of all as we retrospect, we behold how few of our girls have received this Christian training, hence it summarizes itself, **we must train more girls in our schools.** All this requires **hopes** for the girls and **school buildings with equipment** so that the girls can have materials with which to work.

No effort has been spared to enroll girls in our schools, both village and station, yet all too few all really progressing as they should, and multitudes are without any kind of training. Much time and energy has been expended in their behalf and the results are very worthwhile although not always as satisfactory as we'd like. There is a remarkable difference between the girl who has completed two years and the one who has never attended at all. Is it worthwhile? Indeed so!

Another part of the government program for girls is the Ecole Menagere, (a three-year course) in which the girls are taught the fundamental art of housekeeping.

At present there are only twelve permanent buildings located at Banga, Nyanga, Mutena and Mukedi. We should have at least twelve more such dormitories at the present time, and an additional eight each year for the next five years.

It has been estimated that a dormitory can be constructed for approximately \$375.00. We are indeed grateful for the interest that our Belgian government has in the education of our youth and for the help they do give us toward educating the girls, yet the amount of \$25.00 per girl is needed as the Mission's share. We hope that you grandmothers, mothers, ladies and girls will be led to dedicate part of your tithes for your African sisters across the Sea.

Presented at Ladies Auxiliary meeting, Meadows, Illinois.

CHARLESVILLE NEWS

For us at Charlesville, June was a month of adjustments. All through May we scarcely had time to breathe with the beginning of a new year in our teacher-training school called E.A.P., with some of us gone to African Church Conference at Tshikapa for a week, with the beginning of the primary school with an influx of 500 or more students to register and to place in their proper classes, with the beginning of our village schools, and with the medical work increasing from week to week because of the many sick and dying. We feared since our Bible School was to start a few weeks later than the other schools, that there wouldn't be enough students left to make two good-sized classes; a first year and a second year class. But when we began in the first week in June we were happy to see that there would be no dearth of students willing to study the Book of God and of Jesus Christ.

Then about the same time as the beginning of the Bible School, Elvina started her new class of medical boys (aide-infirmiers). This year she raised her standards of entrance into this male nurse's aids class. She is requiring Bible School training. She feels that this medical work is a means of winning the lost to the Savior. Therefore the workers should have a knowledge of the Bible for the winning of others through witness by word of mouth and also for the guidance of the workers in their own spiritual lives.

Our biggest adjustment in June was the leaving of the Harold Grabers for their well-earned furlough. The Grabers had been active in the evangelistic work, in teaching in Bible School, in childrens' work and in the keeping of the station's accounts. Now these areas of work have been divided up among those of us who remain.

Yes, the Grabers have harvested and they have sown. We pray the Lord of the Harvest to send them out again to carry on the work that they have so well begun. We hope too as they speak to some of you throughout the United States and Canada that you will gain a vision of the work that the Lord is doing, and that you will be more zealous, for the work of carrying the Gospel into some of the darkest corners of the world.

Rudolph Martens.

BEAUTY FOR ASHES

John R. Dick

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isaiah 61:3).

Naka's Home

Pigs, chickens, and an occasional calf shared the limited quarters of the family affording shelter and protection during the night, and shade during the heat of the day. A low bed in the corner covered with a quilt dipped in long days of dirt and squalor, a few dishes, a knife and a fork or two are the possessions of the average Indian family living at Caliatta, Ecuador.

Naka's Family

Naka was born into such a home; into a Christless family without moral principles or Biblical precepts. There were twelve children born to the mother of Naka. Two were killed by the heartless mother, and two more (twins) were spared only through the intervention of the missionary residing at this place. Naka's father? Who knows! He likely was one of four men who at different times lived at the hut, yet were never married to Naka's mother.

Naka's Missionary

For half a century missionaries had labored indefatigably at the Caliatta Mission station. Missionaries, yes! But no men, only women. Last year for the first time in 50 years a man and his wife was stationed here to supervise the building and repairing as well as the preaching and teaching. The women missionaries had done well against tremendous odds but every station needs a man.

We looked for the church but saw none. We then looked for the inevitable school-house, and finally focused our eyes on a ramshackle building near the missionaries' dwelling. A dirt floor, a few wobbly benches, and some pages of writing material comprised the equipment possessed by the missionary to teach her small group of children allowed to attend the mission school.

Naka's Saviour

Naka, uncared and unloved by her mother,

also found her way to this school. In quest for knowledge? Yes, but particularly in search of love for her emaciated and troubled soul. One day, after many days of loving and tutoring, Naka accepted Christ as Saviour. She was then perhaps twelve, perhaps fifteen; for how can one tell accurate ages on those melancholy, misery-etched faces looking old beyond their years. As the years passed by a slow change revealed the certainty that the love of Jesus had permeated this dormant life. Light for darkness; ambition for shiftlessness; truth for honesty; and **beauty for ashes.**

Naka's Spiritual Growth

Naka is now 23 years of age; the only native Christian at this mission station at the present time. She is steadfast and dependable. Always desirous of increasing her knowledge; always anxious to witness to her people. She is staying at the mission home, for life with her mother would be quite unbearable. Many native Christians have their home on the mission compound. This is necessary for their protection against persecution and possibly death.

There is no law to protect the poor Indian for law and government is on the side of the white man. It is no wonder therefore that Naka has made her home with the missionaries.

Naka has another problem. She is of marriageable age and would, like most other girls, wish to establish a home. An Indian seldom marries outside his tribe, and it so happens that there is not a single Christian young man in Naka's whole tribe. She has been tempted to say yes to a young man who is willing to marry her but the missionaries have thus far been able to advise her to wait until she can start a home with a Christian husband.

Other Naka's

One Naka is worth all the efforts and prayers of the missionaries for there is joy in heaven over one sinner that repents. There are other Naka's in this world—not all born with so little in material assets, yet all born without Christ. Perhaps there is a Naka in your own neighborhood; in your Sunday School; or even in your own family. You need not go to the foreign field to be a soulwinner. Do your part to exchange **Beauty for Ashes.**

MISSIONARIES ON FURLOUGH

The following Missionaries will be in the homeland during the fall and winter months and available for services in your churches and communities. Pastors may contact them personally or their conference headquarters or the C.I.M. office. We will try to get you and them together.

Rev. and Mrs. Allan Wiebe E.M.B. Conference
1515 South 10th Street, Omaha, Neb.

Rev. and Mrs. Robert Bontrager, E.M.C. Conference
511 Harding Rd. Elkhart, Ind.

Rev. and Mrs. Levi O. Keidel Jr., General Conference
R.R. No. 1 Carlock, Ill.

Rev. and Mrs. Harold Graber, General Conference
Pretty Prairie, Kansas

Miss Fannie Schmallenberger, E. M. C. Conference
100 Maple Ave, Morton, Ill.

Miss Erma Birky, General Conference
Hudson, Illinois

Miss Mary Miller, M.B.C. Conference
1044 Edison Ave, Sunbury, Penna.

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land Mission and bring an effective Missionary challenge are:

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154 Adelle, Ferguson, Missouri

Rev. A. R. Shelly, Mennonite Biblical Seminary
4614 South Woodlawn Ave, Chicago 15, Illinois

THE CONGO FIRESIDE

(Continued from page 18)

bors and Masala puts the children to bed. Afterward she sits before the fire too tired even to seek her women friends for a neighborly chat. Tonight it is good just to sit and rest. It gives her some time to pray and she remembers first her children who are away from home, then her little children, and her mate who has suffered so long. She prays for her friends and especially for the church. She often feels that she does so little but asks the Lord to use her in any way He can.

Friends, let us continue to pray for our Christian women that they uphold high standards of Christian living in their homes. Also, let us pray for our unsaved women that they might find Him as their Saviour.

For our Congo Women,
Dorothy Schwartz.

BIRTHDAYS OF OUR MISSIONARIES AND THEIR CHILDREN

September

- | | | |
|----|--------------------------|---|
| 6 | Carolyn Anne Graber | Pretty Prairie, Kansas. |
| 7 | Rev. Glenn Rocke | Charlesville, Kasa District, Congo Belge, Africa. |
| 18 | Mrs. Emma Moser | Berne, Indiana. |
| 21 | Russell Melvin Schnell | Banga via Charlesville, Congo Belge, Africa |
| 22 | Rev. Roy O. Yoder | 1270 East Allen Road, Tucson, Arizona |
| 24 | Loren Dale Roth | 136 rue du Croissant, Brussels, Belgium |
| 25 | Miss Agnes Sprunger | 405 S. Clark, Berne, Indiana |
| 27 | Mrs. Gladys Buller | Nyanga via Tshikapa, Congo Belge, Africa |
| 28 | Mrs. Norma Ruth Neufeldt | 1411 Harding Street, Hutchinson, Kansas. |

MY ANSWER TO THE GREAT COMMISSION

By A. R. Shelly

1. Live a victorious Christian life. 2 Peter 3:18; 1 John 1:9. Sin hinders the flow of God's power. To be used of Him in prayer and service we need daily cleansing and grace. We need to "grow in grace." His power can then flow through us.

2. Ever seek to discover the Lord's full will for my full life. Acts 9:6; Rom. 1:21, My aim ought to be the maximum for Him. His will ought to be the highest goal. We need to continually remind ourselves that it is good to serve the Lord.

Jonathan Edwards had a great motto:

A. Resolved that everyone should live to the glory of God.

B. Resolved that whether others do or not, I will.

3. Ever realize that the task of the Church is one great task for Him. 1 Cor. 12:12-31. In the body there are many functions. So also in the "body of Christ" are a diversity of tasks. In the fulfillment of the Great Commission, the entire church is involved. The aim is the spread and application of the total gospel everywhere.

4. Give the local church my loyal support. Heb. 13:8. No amount of enthusiasm for work abroad can excuse a person for lack of zeal and devotion to the local church. We need each other for spiritual growth. We need to work together for the spread of the gospel in our own communities. At the heart of missions is my devotion, attendance, prayers, gifts, and service for my home church.

5. Live a life of witness. Acts 1:8. It does not seem consistent to express concern about those far away without a burden for those close at hand. Sometimes our love becomes detached: we find it easier to love those at a distance. If our concern is genuine we will seek ways to witness by word, influence, and life. Also, we will seek to really put Christ first in every experience of life.

6. Keep informed regarding missions. 2 Peter 1:5. If the spread of the gospel of our Lord Jesus Christ is the most important task for each one of our lives, we should be willing to read of what the Lord has been doing through our church. Through publications which are issued from time to time and our regular church papers we can keep in touch with the challenges of missions.

7. Pray for missions. Matt. 9:38. S. D. Gordon said: "The greatest thing anyone can do for God and for man is to pray. . . If a many is to pray right, he must first be right in his motives and life." We talk glibly about praying for missions. But, to really pray is a very great challenge. It is not easily accomplished. We should pray definitely and fervently. Maps which indicate places, situations and persons can be a guide. And as we pray let us not forget the native Christians, leaders, and churches.

8. Give for missions. Mal. 3:8-10; 2 Cor. 8-9. Booker T. Washington approached Andrew Carnegie for a gift for Tuskegee Institute. Carnegie wrote out a check for \$500. Mr. Washington said: "Mr. Carnegie, you don't understand." A long conversation follows, and Carnegie gave \$1,000,000. As we give our gifts for missions, the Lord is trying to say us "You don't understand." We should pray for guidance in our giving. It should be cheerfully and regularly given. If we truly appreciate the gospel and really believe this is the most important thing in life, how much would we give? Are there many who could not give \$1 a week for that which is represented in this booklet? And, could not most of us give from \$5 to \$50 a week—and some considerably more?

9. Go as the Lord calls. Acts 13:13; Mark 16:15. While missions is equally binding on all Christians, the Lord asks some to actually go in person. Missions needs new recruits. Men and women, dedicated to the Lord, willing to be thoroughly trained for the arduous tasks of missions are needed. Parents should be willing, yea, very desirous, that their children be called. If called, young people should answer: "Here am I, send me."

10. Keep your life goal before you. Gal. 2:20. A small boat was lost on Lake Michigan. It was stormy. The mate saw a star through the clouds. It guided him. He said "Were it not for that, I'd be lost." So, if we keep our life goal before us, we will be guided through life's decisions. "Not I, but Christ" is a good goal.

"Lord, take my lips and speak through them;
Take my mind and think through it;
Take my heart and set it on fire."

The Congo *ry* Messenger

DR. MELVIN GINSBERG
GOSHEN COLLEGE
GOSHEN, IND.

annual conference issue



We Get Used To It - But Should We?

See page 22

September-October, 1955

THE CONGO INLAND MISSION

A Co-operative Mission in the Belgian Congo

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THE CONGO MISSIONARY MESSENGER

VOL. XXV SEPT.-OCT., 1955 No. 5

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editors:

H. A. DRIVER and L. O. KEIDEL

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

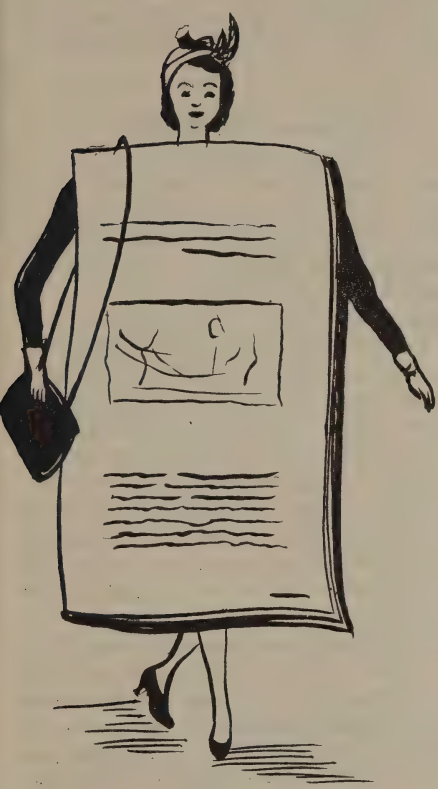
Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

Miss C. M. M.



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SPEAKS:

I'm so very happy for my many friends, new and old, and for the privilege of these regular visits into your home. I've always tried to be a pleasant and unobliging guest, but will you excuse me if I just this once air some complaints? Now that I have once more gained entrance into your home and my wrap(per) has been taken, and I have your audience, surely you'll listen sympathetically while Miss C.I.M. speaks her mind.

Please don't interpret what I say as evidence that I am unwillingly as a Christian to suffer silently. I do have a sense of personal pride, and I'm sure you will appreciate my visits more if I air some of the indignities I've had to swallow and silently endure. Un-

der existing laws of government it is necessary that I travel second class. This means that I cannot choose my company. I am obligated to travel with many whose motives and purposes are not nearly as wholesome as my own. It is quite unfortunate that I must endure such travel companions, but it is much more unfortunate when my host identifies me as one of them.

My host has other second class visitors. We frequently arrive simultaneously. The lady of the house greets us. The mister is not at home. We are asked to wait on the desk. I find myself carelessly sandwiched between a hog supplement circular and an advertisement of bargain hosiery. When the

(Continued on page 21)

The Annual Letter

In accordance with the decision that the annual field conference convene in August this year at Nyanga, missionaries came from the four corners of the field and from America to participate in a week of Christian fellowship and work. Fifty-nine adults and thirty-two children comprised our missionary family. For the first time two of our African Pastors joined us in all our sessions.

Rev. F. J. Enns, in his opening message, stressed the theme of God's great faithfulness in leading us through times of spiritual refreshing. All through the conference various speakers reminded us of this theme.

On Wednesday evening just at supper time Lilly Sprunger and Shirley, Mrs. E. Leichty and Tina Quiring arrived from Tshikapa with Rev. and Mrs. Archie Graber. On Thursday evening we welcomed Rev. Vernon Sprunger and Mr. Edward Leichty, who drove in from Matadi by car. We are grateful for God's faithfulness in answering prayer in returning Mrs. Sprunger to her work, and others who furloughed during the past year.

The Voluntary Service Workers, Fremont Regier, Larry Kaufman, Loyal Schmidt and Mr. and Mrs. Edward Leichty have been a blessing to all of us in their willingness to leave their homes and serve Him here.

One of the highspots of these conference days was the dedication on Sunday morning of a permanent regional church at Kipoko, fifteen miles from Nyanga station. A large group of missionaries, African Christians and village people attended the well planned service.

A well arranged recreational program was directed by the V. S. men throughout the entire conference.

Saturday morning the children entertained us with a fine program which was directed this year by Mrs. Marie Brown. The bag of candy given to each child at the close of the program, brought a great deal of happiness to the little folks.

Several times throughout the conference days we paused in prayer to praise the Lord for undertaking for our staff of missionaries and to especially remember the Harder family who are unable to be with us. We praise the Lord for his faithfulness to them.

We appreciate the thoughtfulness of Nyanga station in providing for our physical comfort and well being during our conference days.

FAREWELL TO AFRICA

by a retiring Missionary

Africa, I have given you and your dark-skinned people 35 years of my life. You have helped bleach my hair and wrinkle my face, but you have not been able to quench my love for you and your people.

People of Africa, I have slept on your mud floors, in your little grass huts hundreds of nights. You had no bed to offer, but instead gave me your nicest mat to sleep on. You could not help it when cockroaches and other insects made sleep almost impossible.

You had no knife or fork to give me, but your wooden spoon was ideal for the food you served me. You had no lamp to lighten your windowless hut when we wanted to read the Word of God to you at night, but by the flickering light of the open fireplace we read words which could transform your lives. Many of you did open your hearts, and God made you clean and fruit-bearing. No longer did you worship the devil or drink beer — nor did witchcraft have any power over you — for you were new creatures in Christ Jesus.

Africa, you have given me many lonely hours, pains, and heartaches, but you have treated me well. It almost breaks my heart to leave you, but I am praying that the Lord will send me back. Perhaps I can do something more for your people, and then I should like my earthly vessel to rest in your soil until I am raised with the saved throng to meet the Lord in the air.

Dear friends across the sea who so faithfully have stood by me, to you I say a hearty "thank you." For a while I shall no longer be your feet in Africa, visiting the people in their dingy huts, or your hands touching the suffering, or your voice bringing the gospel message to sin-sick souls. I pray that the years spent under the tropical sun will bear fruit for eternity and that the fruit will be credited to your account, for you have made it possible for me to be here.

(From the Missionary Broadcaster)

PERSONELL DIRECTORY

Newly-elected conference officers for 1956 are as follows:

Field Chairman—Rev. Frank J. Enns

Vice Chairman—Rev. James Bertsche

Secretary—Rev. John Jantzen

Station Chairmen

Banga—Rev. Russell Schnell

Charlesville—Rev. Glen Locke

Kamayala—Rev. John Jantzen

Kandala—Rev. Peter Falk

Mukedi—Dr. Merle Schwartz

Nyanga—Rev. Art Janz

Tshikapa—Rev. Archie Graber

Mutena—Rev. George Neufeld

Alternate C.P.C. Councilor for 3 year term—Rev. James Bertsche

Congo Mission News Reports—Mrs. Irma Graber

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Evangelistic Chairman—Rev. Elmer Dick

Women's and Girl's Work Chairman—Mrs. Agnes Enns

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Industrial Committee Chairman—Rev. Larry Rempel

Children's Work Chairman—Miss Agnes Lutke

Agricultural Committee Chairman—Rev. Victor Buck

Literature and Censorship Chairman—Mrs. George Neufeld

AFRICAN LEADERS TAKE A LOOK

Our church leaders have long been full of questions about C.I.M. methods, policy, organization, and so on. However, explanation of the intricacies of a complicated organization to one not capable of understanding would not satisfy his curiosity but would rather intensify his skepticism.

It was decided that some of our leaders have now a sufficient background and adequate spiritual insight to profit by getting a glimpse of the inside workings of the Congo Inland Mission. Some of their long-standing questions would be answered. Their faith in our missionary program would be reinforced.

Two of our leaders were invited to join us at our annual conference. One of them understands some English. Both were helped by bi-lingual missionaries seated next to them. They were conspicuous for their presence for only the first few minutes of the opening session. They ate the noon-day meal with the missionaries. They were very ap-

preciative, and at the close of the conference expressed their amazement at what they had experienced and learned. They seemed surprised to learn the variety of problems with which we wrestle, from Bible reading courses to finances. It was a revelation to them to see how we do business. The experiment was clearly a success, and will certainly make a real contribution to their appreciation for and co-operation with the program of C.I.M.

Pastor Kazadi read the following statement in English, representing himself and their second delegate, Pastor Ngongo:

I am happy to be with you in your conference. This is the first time we from the Congo Church have been with you. I thank the people of the Board in America and I thank you missionaries also. Pray for us that the people of Congo will have the power to carry the work of the church to spread the Gospel of our Lord and Saviour Jesus Christ.

DUTIES OF DEPARTMENTS

That the rules, aims, and policies of the various departments be clarified, and that new missionaries be quickly and clearly informed as to what part each department plays in our mission work as a whole, it was decided that there should be a booklet printed on mission rules and regulations.

The committees of the various departments will prepare the material. As an example, the following policy statement of the industrial department was prepared, read, and accepted.

POLICY OF THE INDUSTRIAL DEPARTMENT

The purpose of the Industrial Department is to build, maintain, and purchase the physical facilities of Congo Inland Mission necessary for it to proclaim the Gospel of Jesus Christ in Congo.

Particularly, the work of this department is:

1. Planning, construction, furnishing, and maintenance of mission buildings, provision of station water supplies, and to a limited extent maintenance of station grounds.
2. Purchase and fabrication of limited stocks of materials needed for general industrial work (such as boards, bricks, hardware and cement.)
3. Training and employment of workmen for industrial work.

PRAYER REQUEST

From St. Petersburg, Fla.

"We covet your prayers for Miss Alma Doering who collapsed recently from the heat and over-activity. The doctor feared a stroke but she has improved until now we believe that God, through your prayers, will restore her to His full-time service again. She still can have but few visitors, must keep very cool and can take on no responsibilities."

Miss Doering was a member of our missionary family during the early years of the work of the Congo Inland Mission. She was chiefly instrumental in the founding of Nyanga station, our first center of labor among the Bampende tribe.

Rethinking Our MEDICAL FUTURE

We are grateful for our two doctors and their faithful and consecrated labors. But the gaping wound of Congo ill health disease is still ugly and running. The need is appalling.

It is good news that more doctors will be coming to help us. How shall we place them that they together can make the greatest impact on this ever-present scene of disease's ravages? Shall we place one on each station? What about the cost of so many separate hospitals and sets of medical equipment? Shall we rather develop two medical centers, each with equipment to do what smaller hospitals could not do, and each supervised by two doctors?

This has been a matter of concern for many months. It was decided that because our central purpose is evangelistic, and because the evangelistic outreach of a station is greatly influenced by its having a doctor, one first rate hospital staffed by two doctors would be built up at Mukedi. This will offer up-to-date facilities for handling emergency and difficult cases, be they missionary or African. Other doctors would be placed each on a station so that the greatest combined influence be wielded to bring the suffering into the hearing of the Gospel of the Lord Jesus Christ.

SIZE AND SOULS OF C. I. M.

The Belgian Congo is one of the most rapidly developing countries in the world. This development includes an ever increasing knowledge of existing natural resources, more carefully detailed mapping of the region, and more accurate statistics on geographic areas and population.

The latest government released statistics indicate that the Congo Inland Mission is the sole protestant witness in an area of 27,900 square miles. This is an area one half the size of Illinois or one third the size of Kansas. The tabulated population of this area is 450,000. With an average of sixty missionaries on the field, this gives each one of them, man or woman, a parish of 7,500 souls.

*Arm-In-Arm With***SISTER MISSIONS**

Someone has said that inter-mission co-operation in the Congo is exemplary and unique in the history of modern foreign missions. This joining of hands is a good practical lesson to the African of what we mean when we preach unity and oneness in Christ of all men regardless of color or tongue. Emphasis upon denominational distinctions would be a reversion to their old tribalistic divided type of society. It is our privilege to join the common purpose of winning the heathen to the Lord Jesus Christ and of establishing His church among them. At the same time it is our opportunity in Bible class to teach the New Testament doctrines which we feel are unique and necessary to the true follower of the Lord Jesus.

Practically all protestant missions in Congo are members of the Congo Protestant Council. This body represents a unified protestant voice to government and colonial authorities.

In 1956 at least half a dozen different missionary societies including C.I.M. will be co-operating in a regional conference for the African church leaders of the Kwango-Kuilu area of the Belgian Congo.

The AMBM (American Mennonite Breth-

ren) are co-operating with us in the establishing of an Ecole de Moniteurs (teachers' training school) at our Nyanga station. Two of their missionaries, Rev. and Mrs. Classen, are planning to take up residence at Nyanga early next year.

We have been co-operating with the AMBM in Ecole Belle-Vue, the school for missionary children at Kajiji. Our missionary, Miss Betty Quiring, is soon flying from Belgium to Congo to teach at Ecole Belle-Vue.

By the way, school has just started for the white children in Congo as well as in America. One of our missionaries writes:

"In just a few days the C.I.M. "school bus" will be starting from one of the far stations spending its first night of the journey at Mukedi on the way to the Missionary Children's school at Kajiji near the Angola border. We are thankful for this school which we have in co-operation with the American Mennonite Brethren Mission. The children seem to like it there and we feel that they are in a healthful climate. Most of the children come back having gained several pounds. This year Shirley Sprunger will

(Continued on page 17)

BIRTHDAYS . . .**Of Our Missionaries and Their Children****October**

- 1 Miss Irena Liechty
- 3 Bradley Dean Graber
- 3 Emily Helene Graber
- 3 Mrs. Harold Graber
- 10 David Glenn Rocke
- 16 Robert Merle Schwartz
- 19 Mrs. Peter Falk
- 21 Mrs. James Bertsche
- 21 Linda Lou Bertsche
- 28 Miss Selma Unruh
- 30 Carolyn Schnell

- Charlesville, Kasai District, Congo Belge, Africa
- Pretty Prairie, Kansas (c/o Harold Graber)
- Pretty Prairie, Kansas (c/o Harold Graber)
- Pretty Prairie, Kansas
- Charlesville, Kasai District, Congo Belge, Africa
- Mukedi via Kikwit, Congo Belge, Africa
- Kandala via Kikwit, Congo Belge, Africa
- Mukedi via Kikwit, Congo Belge, Africa
- Mukedi via Kikwit, Congo Belge, Africa
- Nyanga via Tshikapa, Congo Belge, Africa
- Bluffton College, Bluffton, Ohio ,

November

- 1 Shirley Mae Sprunger
- 6 Ruth Elaine Wiebe
- 11 Rev. Robert D. Bontrager
- 13 Mark Richard Janz
- 17 Rev. John B. Jantzen
- 17 Elizabeth Esther Martens
- 19 Miss Anna Liechty
- 21 Paul Rene Keidel
- 25 Miss Lois Slagle

- Mukedi via Kikwit, Congo Belge, Africa
- 408 Grover, Omaha, Nebraska (c/o Allan Wiebe)
- Syracuse University, Syracuse, New York
- Nyanga via Tshikapa, Congo Belge, Africa
- Kamayala via Kahemba, Congo Belge, Africa
- Charlesville, Kasai District, Congo Belge, Africa
- Banga via Charlesville, Congo Belge, Africa
- R. R. 1, Carlock, Illinois
- Mutena via Tshikapa, Congo Belge, Africa

Personal

MESSAGES

I S S I O N A R I E S

Mrs. James Bertsche, Mukedi Station

"PUNGI YA NZAMBI"

Our "Pungi" conference at Nyanga was a thrill and blessing to all of us. As a station we were busy up to the last minute leaving instructions for the natives during our absence, packing suitcases, entertaining company and getting conference reports ready. At last on Tuesday morning August 9th, the big truck came around to each of our verandas and on went the cots, mats, barrels and suitcases. You may ask, "But why take so much when you're only going for six days?" You must remember that we are almost 100 people now in all and each station must furnish their own beds, bedding, and all the things a family will need for six days. At last the truck was loaded and we were all on our way. Some of us had scarcely been off the station since last Conference and we were happy with the anticipation of seeing our co-workers from other stations. The Conference was a time of spiritual blessing, soul searching, rich fellowship and profitable business sessions. Our children enjoyed having **lots** of other children to play with for a few days.

Now back at Mukedi we are enjoying having the Sprungers with us a few weeks. We thank the Lord for sending them back to us for truly the harvest is plentiful but the la-



from the

borers are few. The Africans have come from far and wide to greet them and to talk with them. This is a tribute to any Missionary. Vernon has been busy getting back into the legal work of the mission and looking over accounts. Lilly has been sorting their things, getting Shirley ready for school at Kajiji and getting ready to move to Kandala.

Our school starts on the station this week so we will once again be back into the routine of schedules and bells. The girls in the compound are returning after a two weeks vacation in the villages—and seem happy to be back again. Girls are girls wherever they are in quantity; and the station has been ever-so-quiet during their two weeks absence!

ORANGES, LEMONS AND GRAPEFRUIT!

Missionary life is not all sacrifice. Along comes the month of April when flowers are budding in the States. This is the time to pick citrus fruit in the Congo. Out comes the ladder, the buckets, all the wash tubs and baskets that are available with a sufficient crew of Africans help to pick the fruit. There is no trouble finding help for this as they all want to help, hoping to slip a few oranges into their pockets (and their stomachs). A missionary must be on hand to supervise, lest they have a few games of hand ball with the fruit or a considerable amount of it disappear. Finally the tree is picked clean and the fruit is divided among the verandas for storage. There are a few tangerine trees too which the children especially enjoy. During these weeks we can have grapefruit for breakfast, tangerine juice for dinner and orange ice for supper, the next day we have orange juice for breakfast, lemon pie for dinner and tangerines for supper. Wouldn't you like to join us?

AND THEN THE RAINS CAME

In a few days our dry season will be over at Mukedi. The winds are sweeping across the valley telling us that soon the rains will be upon us. This means a time of refreshing for our dusty, brown station; and planting season once again. Pray for us who labor here at Mukedi that we may be able by God's help to deal with the dry seasons in our Native Church and in the hearts of our people. May we be able to point them to the Creator of the River of Living Waters that they need never thirst, is our prayer. Won't YOU help us pray?

Mrs. James Bertsche, Correspondent

Miss Donna Williams, Brussels, Belgium

Dear Friends:

We often say at home that time flies—but here in Europe I'm sure time has jet propulsion. Just a little more than a year ago we arrived in Belgium as green as any missionaries will ever be. I said that I was willing to face whatever was before me because the Lord was leading me. Little did I realize just how much was before me. But, the Lord continued to lead. He gave me promises from His word each day and then fulfilled each promise in His own way. During the two weeks of examinations I felt the power of prayer as I never have before. I have never known any two weeks quite so strenuous nor yet so blessed. We were divided into groups and then arranged alphabetically for our examinations. Naturally, I was last on the list in most cases. One day as I watched the students coming out one after another seemingly quite discouraged I began to get a bit nervous too. But as I went

(Continued on page 16)

Belated

MARRIAGE CERTIFICATES

The marriage certificate was introduced to the African by the missionary. It is highly coveted because of the significance it has earned. When the wife goes home to mother and the in-laws threaten to break the marriage contract, the cause can only be contested in civil court. If the estranged husband has a certificate of religious marriage, the court authorities will consider the marriage contract as more binding, and will likely take legal measures to force the return of the woman to her husband. For this reason, if for no other, all married men want religious certificates.

We are anxious to protect and strengthen the marriage union. Married couples who turn from heathendom to the Lord Jesus Christ are anxious to put their marriage on a God-honoring foundation. For this

reason some missions have prepared a special certificate to be given with appropriate ceremony, to these folk who desire the sanctity and divine benediction of a religious marriage.

Our African leaders are anxious that we adopt a similar policy. It was the two African representatives who presented this matter to the conference body. It is an important problem, and not without its difficulties. Unworthy candidates would present themselves merely for the sake of a certificate. Professing Christians who choose a pagan marriage in spite of the church rules would ultimately come offering apology and asking for a certificate. The problem was referred to our Institut Biblique (post graduate Bible school) for discussion. Their recommendation is to be presented at the coming annual African Church Conference.

HOW TO KEEP THE CAR RUNNING

It is a shame that General Motors invests so much money in the construction of test tracks to test the endurance and ruggedness of their vehicles when such stretches of road are so natural and abundant in the Belgian Congo. Inasmuch as G. M. has not yet decided to let us test their vehicles for them, we must take all measures to keep what we have in good running condition. In a recent letter a missionary relates a set of rather typical circumstances: "We must go to a distant city (200 mi.) on business tomorrow. Our Mukedi transport is in a precarious way just now. The panel is not running. The steering is out of commission on the sedan. We'll rely on the model A to get us to the ferry where a more reliable vehicle from Nyanga will meet us to take us on."

It was with such difficulties in mind that

a "car and transportation policy" was officially prepared and adopted at the annual conference. Rev. Sam Entz was elected to be official C.I.M. mechanical doctor. He will check and service each C.I.M. vehicle once every 5000 miles. He will keep spare parts in stock for all our vehicles. Each station will appoint one of its staff to be responsible for its vehicles. This station mechanic will regularly check and service station vehicles. He will work in close co-operation with the mission mechanic in keeping his station vehicles in condition and in deciding when they should be replaced. Congolese chauffeurs and mechanics will be trained and employed as much as proves practical.

Keeping C.I.M. wheels rolling is just one important part of an efficient missionary program.

Seed and Soil

It was suggested to one of our Congolese that feeding their pigs corn would make for more pork.

"What? ? Feed good corn to a useless pig? ? He gets all he needs running loose. I eat the corn."

Primitive concepts of animal husbandry and agriculture keep the African steeped in poverty. He cannot give money to his church if he has no money to give. Raising the standard of living is a necessary part of establishing an indigenous self-supporting church. Some definite steps were made at conference by the adoption of these recommendations of the Agricultural Committee:

1. That the aim and policy of the agricultural department of the Congo Inland Mission shall be to increase animal and crop production by using the best methods, that the African may be better fed and healthier and their church entirely self-supporting.

2. That effort be made to prevent and overcome animal and plant pests and diseases.

3. That careful attention be given to

animal, plant and seed selection, improvement, introduction and distribution.

4. That soils be improved by composting, fertilizing, and green manuring.

5. That Africans be encouraged to grow a great variety of foods and some ornamental plants.

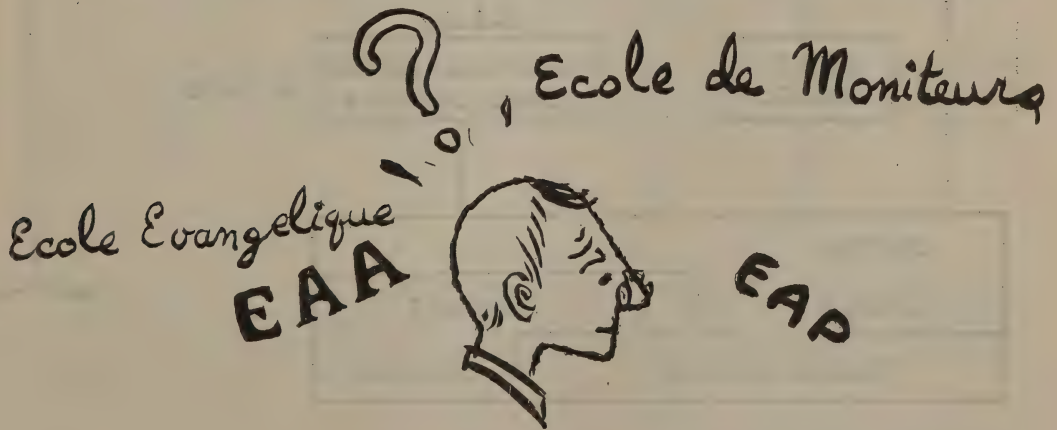
6. That teacher-evangelists and other Africans plant annually, during the forepart of the growing season, one or more trees, protecting the same carefully from destruction.

7. That in order to fulfill the aim of the agricultural department, the possibility of the establishment of an agricultural school be investigated.

8. That Fremont Regier be asked to make investigation and study of the field for such a school.

Fremont Regier is one of our Voluntary Service men and is vitally interested in Congo agriculture. We are happy for a young man who will begin making some progress in this much neglected and very important field.

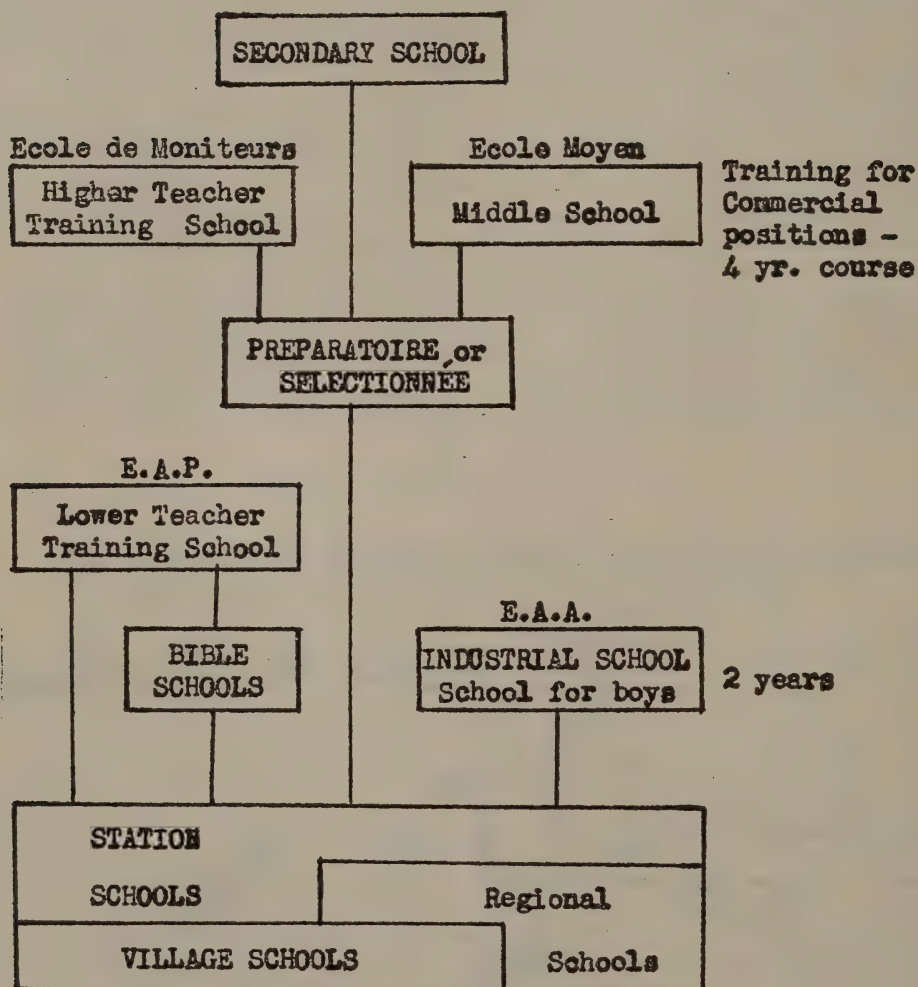
The muddle of educational terminology



Clarified →

Clarifying Education

Everyone



Not shown on the sketch are:

1. **Medical school:** A three year course preparing graduates of Bible School for nursing profession as medical helpers in our station dispensaries. Location: Charlesville, Mukedi.
2. **Institut Biblique (Bible Institute):** Two years of "post graduate" Bible training for graduates of the Bible school or other qualifying schools who have proven themselves faithful in full time Christian service. This is the Central Bible Institute at Tshikapa.

on's Big Words

Bottom

Secondary School: Six year course offering 3 years of general education followed by 3 years of normal training or pre-university training. Four missions are co-operating in establishment of this school.

Ecole de Moniteurs: Normal school. Four year course training teachers for grades 3-5 of elementary school. Location: Nyanga.

Ecole Moyen: Four years of training for commercial positions. Not presently available in C.I.M.

Preparatoire: Sixth and seventh grades above the basic 5 year elementary course. A requisite for any higher education. Location: Nyanga, Kandala (6th)

E.A.P.: Two years of teacher training to prepare teachers for grades 1-2 of elementary school. Location: Charlesville, Mutena, Mukedi.

E.A.A. (Industrial School): Two years training in manual arts such as masonry, carpentry, mechanics, etc. Location: Mutena.

Bible Schools (Ecole Evangelique): Two years of basic Bible training to prepare a man to be a teacher-evangelist in an outvillage or to give him a good background for any higher education. Location: Charlesville, Mutena, Nyanga, Mukedi.

Elementary Education: This five years of elementary education (which all mission stations are required by law to make available to the Congo youth) could be compared with the regular eight grades of elementary education here in America. Location: all stations.

AGAIN PIONEERS



Congo Inland Mission is thankful for the faithful number of senior missionaries who are ever active, alert and progressive to push back the strongholds of Satan and to plant the seeds of the Church. After more than twenty years of pioneering they were still willing and eager to leave the established work in the hands of new recruits and again be pioneers.

Rev. A. D. Graber left Charlesville in 1950 to begin the new work at Tshikapa.

Rev. and Mrs. Russell Schnell left Charlesville in 1950 to begin Banga Station, the new work among the Bashilele tribe.





After more than thirty years of service in both the Tshiluba and Kipendi language areas Miss Erma Birkey went to Kamayala station to learn the Chokwe language and to strengthen the forces there.

Rev. and Mrs. Vernon Sprunger have gone to Kandala station to join the Peter Falks who moved there last January. Miss Kornelia Unrau who has completed almost 30 years of service under C.I.M. will also go to Kandala to begin a maternity center upon her return to the field this year.



Almost thirty years of experience excellently qualify Rev. and Mrs. F. J. Enns to serve as counselling and advisory "missionaries at large" in both administrative and evangelistic capacities.

What a joy it must be to continue laboring where the fruit of past labors is so evident and in abundance. What a thrill it must be to again move into undeveloped "pioneer" areas to watch God do His miracles in the establishment of a new work.

A Date With Tragedy

We share with you the misfortune and narrow escape with death just experienced by one of our missionaries.

Rev. James Bertsche had loaded ten of the Bible School students into the red panel truck to help him conduct week-end meetings in out-lying villages. The narrow road led to a stream which was spanned by a rickety crudely fashioned bridge. It was a matter of trying to drive the truck across the structure or continuing on foot. After being assured by the Africans that the bridge was strong enough to support the truck the crossing was attempted. The structure collapsed beneath the weight and the loaded vehicle fell headlong into the river. Rev.

Bertsche escaped to safety. The truck was submerged, an exposed rear bumper the only evidence of what was resting beneath the surface of the waters. Quick counting revealed that one boy was missing. He was later found, seriously injured suffering from a brain concussion which proved fatal.

It is a comfort to know that only a body perished, and that the soul of this redeemed one is at home with the Lord. How we thank God that no more lives were lost, and that the life of our missionary was spared! It is hoped that Rev. Bertsche will be able to supply us with a more accurate and detailed account of this episode to be published in the coming issue of the MESSENGER.

Messages From The Missionaries

(Concluded from page 9)

through the door the Lord said, "My presence shall go with thee." He did just as He had promised. Another day in a similar situation I asked the Lord to help me to be calm and able to recall what I had studied. The Lord said, "Have I not spoken it and will I not do it?" I asked the Lord to forgive me for my lack of faith and as I took that examination I almost enjoyed it (as much as one could enjoy an exam.) I want to thank all of you for praying. The Lord honored your faith and answered your prayers. One morning I tried to study but I was so tired of studying that I couldn't concentrate, yet I knew I had to. I asked the Lord to ask someone to pray while I studied. In about five or ten minutes I had lost my mental fatigue and I accomplished far more than I had for a long time. These are just a few examples of how God answered prayer, but each exam was another answered prayer.

Now I am ready to leave for the Congo. Again I know not what lies ahead but I know

the God, "whom I serve and whose I am." Would you continue to pray that God will be able to use me anywhere and in anyway He wishes that I might be able to win others for Him?

Sincerely in Christ,
Donna Williams.

Conference Testimonies:

"The conference was a wonderful spiritual experience." FJE

"Devotional messages again were excellent. The voluntary service boys added a dash of collegiate color and energy to the conference atmosphere that was noted and enjoyed by all." JEB

"C.I.M. is a great family to belong to. We felt it again this conference. There was surely a nice family spirit and marked unity." AJ

"The conference gave me a real insight into C. I. M.'s purpose and policies. I enjoyed the united fellowship in Him." LS.

KITCHEN STOVES

You probably don't know it, but that old wood burning range sitting idle in your summer kitchen could be cooking meals for missionaries three times a day. They need it.

The missionaries send a note of appreciation for the stoves sent out with the Archie Grabers. With it is a request for eight more! Please write the Chicago office if you are able to help us meet this urgent need. (address: Congo Inland Mission 4610 South Woodlawn, Chicago 15, Ill.)

Here are a few tips on how to pack your stove for shipment to the mission field. "Fire boxes should always be dismantled and pieces wrapped in plenty of paper and packed tightly in the stove somewhere. All cast pieces such as lids, top parts, rear flue pieces, etc., should all be dismantled as much as possible and packed inside the stove. The crate should be as solid and close fitting for the stove as possible (and preferably bound with metal strap or heavy wire)." (J.B.)

New Appointments

The Vernon Sprungers are spending a few days at Mukedi before moving to our Kandala station, their new post of duty.

Miss Tina Quiring has resumed educational responsibilities at Charlesville station.

Miss Betty Quiring will shortly begin her first term of Congo service as a teacher at Ecole Belle-View, the school for missionaries' children.

Miss Donna Williams will be stationed at Mutena to help in the medical work there.

Rev. and Mrs. Earl Roth will become orientated to Congo by taking up work in the Apende speaking area, living probably at Mukedi.

New Arrivals

KEITH IRVIN ROCKE, son of Glen and Ina Rocke, born at Charlesville, August 20 at 12 noon, weighing 6 lbs. 15 oz.

PAUL EDWARD and TIMOTHY RUDOLPH

HARDER, sons of Waldo and Abbie Harder, born at Tshikapa on August 23 weighing 9 lbs. 14 oz. and 7 lbs. respectively. A warm handshake for the parents and a love pat of welcome to our newest C.I.M. missionaries!

More Room for Rest at Madimape

It is mission medical policy that each missionary take one month of vacation each year. With two cottages at Lake Madimape, and with more than sixty missionaries at present on the field, you can understand how the lake schedule is extremely tight. There are either not enough months or else not enough cottages. We can't make any more months, but with your help, we can make another cottage.

It was decided that Charlesville station would furnish the materials. Ed Liechty and the V. S. men would be in charge of construction. Missionaries would each contribute to a fund for the purchase of furniture and bedding. Gifts of pillows, blankets, quilts, rugs, and so on would be solicited. It was recommended that the Ladies Auxiliary be asked to finance the curtains and kitchen utensils.

Can we have more room for rest at Madimape?

SISTER MISSIONS

(Continued from page 7)

join Bobby and Judy Schwartz and Beverly Rempel at Kajiji from our Mukedi station. There are about nine others from our other C.I.M. stations. It is quite a sight to see them all bundle into the C.I.M. school bus, bound for another term of boarding school. Pray for our children that, though far from home and parents, they may grow rich in the grace and knowledge of our Lord and Saviour."

It is a blessed joy to work arm-in-arm with our sister missions. May it continue to be so, that the powerful testimony of oneness in Christ be made to our African brethren in Christ.

**If Missions Don't Touch Your Pocketbook
DON'T TURN THIS PAGE!**

The following four pages are for donors only ---

The Treasurer Speaks of

The Kings Business

We are thankful that there were funds each month for the allowances of the missionaries and for the maintenance of the general work on the field during the fiscal year which just closed. During our summer season Congo has its dry season which is the best time for building and which is therefore the time when those larger gifts are needed. Based on the gifts of former years the board approved building plans for the primary school building to be built at Mutena, for three Bible School class rooms, and for a dwelling at Kandala station. About one half of the funds required for these buildings has been received to date, for which we are grateful.

The board also approved asking for funds for the purchase and development of Kandala

station and for the beginning and operation of Ecole Belle Vue for missionaries' children, details of which follow this article.

Then two ton trucks and a station wagon have been sent to the field this year to replace worn out vehicles. Most of the askings mentioned above were included in the \$20,000 auxiliary budget approved by the board last April. You may make your contribution through your local church and conference or send it directly to the C.I.M. office, 4610 Woodlawn Ave., Chicago 15, Illinois. A receipt will be mailed promptly. Your gift will be used for the purpose you designate and your conference will receive credit. Thank you for being diligent about THE KING'S BUSINESS.

Newest addition to C.I.M. field:

KANDALA STATION

Last summer (1954) the Congo Field Committee advised the Board that Mr. H. P. Near was ready to sell his property and rights at Kandala near Mukedi, and urged the Board to approve the purchase and provide \$10,000 needed funds to complete the transfer and prepare to staff the station. The purchase price was \$8,000, half of which is to be paid in 1955 and half in 1956. A missionary dwelling is to be erected and other repairs and changes to be made to buildings there.

Rev. and Mrs. H. P. Near went to Congo in 1923 and started their work at Kandala soon after Henry Mosers, Erma Birkey and Agnes Sprunger opened the work at Mukedi. About six years later Bertha Mary Miller went on south of Kandala and started Kamayala station. Thus, Mukedi, Kandala and Kamayala form a continuous field under the unified supervision of Congo Inland Mission. Kamayala station and its holdings was trans-

ferred to Congo Inland Mission by the Un-evangelized Tribes Mission without any exchange of money or legal purchase other than a transfer of rights or authority to do mission work.

Then Why Purchase Kandala?

Although Rev. and Mrs. Near were considered regular missionaries of the First Baptist Church of Toronto and supported financially by them and other friends, they were not sent out by an officially recognized Mission Board and therefore, were not considered as regular missionaries by the Congo and Belgium governments. They have to deposit money in the Congo bank for their repatriation the same as any private person or business agency. They obtained an agricultural permit and eventually were given a title to approximately 300 acres of land for producing palm trees, citrous trees, raising chickens, turkeys, etc. Therefore, although

Mr. and Mrs. Near received and used much money for missionary purposes they also used their own personal inheritance, plus earnings in Congo, to build up the station and acreage with buildings, orchards, fields, and groves. Therefore, it is legitimate and right for the Nears to ask C.I.M. \$8,000, for their holdings in Congo and it is a bargain as far as material assests to C.I.M. is concerned. The transfer of the title has been approved as far as Congo government is concerned and is now going through the formality of being processed in Brussels and having the King sign the papers.

Although Mr. Near may remain in his house and continue with his agricultural work, the mission and church responsibilities were turned over to C.I.M. when Peters Falks moved there in January of this year and C.I.M. began a regular monthly budget of \$200 for the work. The V. J. Sprungers have just joined the Falks, moving to Kandala. Larry and Loyal Schmidt have been at Kandala the past month building a new dwelling and doing general repair work on other buildings. It is hoped that facilities can be had to start a maternity work and a general dispensary beginning in 1956.

Funds are needed immediately for:

1. the purchase price of the station.
2. a dwelling for the V. J. Sprungers
3. building for the medical work.

A MODERN PARABLE

A man thought within him—(his acres were broad)

A man thought within him; he was heard by the Lord.

“May God’s work prosper and yet not by me
For I am as busy as I ever can be.

The preachers should look after *sinful* men

And bring them back to the Saviour again.

The deacon’s job is to look after God’s poor

And all of their needs supply from *his* store.

The preachers should stand sedate and tall

And not start in weeping ever at all.

The preacher’s place must be spic and span;

He must get in his crops if he possibly can,

And then visit us. (That’s a minister’s care.

I know it’s as close from here as from there.)

I do not like strangers; may they stay away

Except when I’m needing their help with the hay.

I hope that the church boards successful may be,

Get many deeds done and get them done free.

The debt on our *new* farm, (not on the *old*)

Must all be paid off ere my giving grows bold.”

Thus a man thought within him.

(His acres were broad.)

Thus a man thought within him

And was heard by the Lord.

Now it’s not far to heaven, as most of us know,

So we’re close to God’s blessing and God isn’t slow

To barrel His blessings to generous men

Who pour for the Lord and are filled up again.

But this man gave a cupful from out of his hoard

So a tincup of blessing was poured by the Lord.

—J. P. S.

From the Missionary Messenger.



SCHOOL CHILDREN OF KANDALA STATION

Congo School for our Missionaries' Children - - -

ECOLE BELLE - VUE

Permit me to again call your attention to this urgent need for funds for the education of the children of our missionaries in Congo.

This is a cooperative endeavor with the Mennonite Brethren. Ecole Belle Vue is located on their mission station Kajiji. The dormitories, dwellings and all permanent installations are financed by the Mennonite Brethren. Our share of this cooperation is to provide the buildings and facilities for the Moniteurs School at Nyanga station. The Moniteurs School trains African teachers for both the C.I.M. and Mennonite Brethren Christian Day Schools. In January of 1956, a couple from the Mennonite Brethren Mission will take up residence at Nyanga to teach in the Moniteurs School.

But the equipment, supplies and running expenses of Ecole Belle Vue are shared equally by C.I.M. and Mennonite Brethren. There are two teachers, or rather two couples, devoting their time to teaching, administering, and caring for the thirty-five children there. C.I.M. pays the salary of one couple which is \$1,600.00 a year, or \$133.33 monthly.

C.I.M. paid for one-half the beginning inventory, the amount being \$1,503.90. They provided one piano and certain equipment for the kitchen and classrooms. C.I.M. provided a piano, an adding machine and a ditto machine.

All in all C.I.M. made an initial investment in Ecole Belle Vue of \$5,170.56, borrowing the sum from our annuity funds, in faith that you, the faithful members of our constituency and friends of the missionaries, would provide the funds during this year. As of now only \$52.00 has been received designated for Ecole Belle Vue. The grandparents of two of our children at Kajiji sent \$50.00, and a mother with her four children who read about Ecole Belle Vue in the Messenger sent in two dollars.

How can we meet this missionary need this year? Can 100 Sunday Schools take an offering for this special need? Will the pastors make an appeal to their people for gifts? We are confident the Lord will supply this need through faithful people whom He has blessed such as you.



Photo by Shelly

C.I.M. CHILDREN AT ECOLE BELLE VUE, KAJIJI

Special Gifts—

We give grateful recognition for the following specific gifts to our work:

Ali G. Stahley & Sons for hospital building at Mukedi

Rev. Allen Yoder—for maternity ward at Kandala in memory of his wife who recently went to Glory.

Mrs. Emma G. Musselman—for Kandala development

Mr. and Mrs. Claassen—for Ecole Belle Vue

Mr. and Mrs. P. P. Peters—for Central Bible Training Institut at Tshikapa station

Friends—a new rest cottage at Lake Madi-mape

Friends—for Kamayala dwelling

Friend—Kamayala dispensary

MISS C.M.M. SPEAKS

(Continued from page 3)

mister finally comes home, he takes a glance at my top companion, and the three of us are briskly swept into and adjacent waste basket. Do you see what I mean? I've never complained.

Do you know the loneliness that comes with

being ignored? We all love a large circle of warm acquaintances. We all want to be loved and befriended. We gladly take any reasonable measure to "win friends and influence people." For that reason I've decided to change my personal appearance. A new dress and hair style cost money, but if it means I'll be recognized as a dignified guest, and my pleasant and more attractive appearance will win a warmer place in your hearts, it will be well worth it. I am a missionary. I visit your home regularly. I alone keep you informed of what your prayers and gifts are doing in Congo. I'll enjoy so much a reception and the attention befitting a missionary guest and not a dollar-day announcement.

Do you like my new dress? What about it is becoming? What about it should be changed? I am one young lady who will not regard an opinion about my ensemble as a personal insult. Perhaps I'll not be able to please everyone perfectly, but I'll make adjustments as I am informed of your tastes. Thank you.

Miss C. M. M.
(Congo Missionary Messenger)

FINANCIAL STATEMENT—JULY, AUGUST, 1955

	General Missionary Fund	Personal to Missionaries	Annuity Fund	Specific Gifts Fund	Totals
E.M.C.	\$5,887.76	\$ 40.00		\$1,300.15	\$ 7,227.91
E.M.B.	6,805.12	63.07		105.86	6,974.05
General	10,033.54	299.25		1,060.00	11,322.79
Central	3,804.14			5,141.18	8,945.32
Other	626.03	137.11	2,020.20	2,072.12	4,855.26
Total receipts for two months					\$39,325.33

"As his part is that goeth down to the battle, so shall his part be that tar-
rich by the stuff; they shall part alike." I Sam. 30:24.

Do you know that the man who stands faithfully by the "stuff" at home shares an equal reward with the man who fights for God on the battlefield of a foreign mission field? It's the "stuff" from home that makes the program possible. Ask God what He would have you do toward meeting some of these urgent needs. Every penny given is an eternal investment with high rate of interest in God's bank that will never go broke.

We Get Used To It - But Should We?

By James Bertsche, C.I.M.

It was your first week on the Mission Station, remember? You were just new on the field and you were being guided around the dispensary yard by the missionary nurse. Then you saw her—your first leprosy patient. Involuntarily you stopped; your eyes a bit wide as you took in the stark evidences of the ravages of that merciless disease. On your tongue lay unsaid the words, "You poor creature." Your fellow missionary looked at you with understanding and said as you walked on, "You become used to it after a while."

* * *

You were still quite new the day you saw the whimpering child held on the arms of its mother waiting by the hospital door. It was just a little tyke at toddling age, the age when it too, like all children, was beginning to explore its surroundings. At an unguarded moment it had toppled directly into the glowing coals of the open fire on the hut floor and had lain there screaming till its mother heard and had time to come from outside. Your heart went out with deep emotion to the little sufferer and at the same time you rebelled at the apparent carelessness which had brought it here. Then the missionary nurse said: "The child is very

severely burned. If it lives it will be badly scarred through life. But we see it so often. It happens all the time."

* * *

It was the first time you had seen a "Congo Ambulance" function. You saw two men come jogging along the mission path, their sick relative suspended in the blanket slung from the bamboo pole they were carrying on their shoulders. They paused momentarily as you drew near to peer at the figure in the blanket hammock. Immediately your eyes were drawn to the great festering open sore on his swollen leg. The angry red of the bare flesh bears ample testimony to the severe infection which has not only disabled him but which is poisoning his entire body. Moments later the missionary doctor is commenting: "This sore is typical of so many. It starts as a scratch or thorn prick. Because of complete lack of cleanliness it goes rapidly through various stages of infection being at times infinitely worsened by such native dressings as convenient goat manure, ashes, dirt or whatever is handy." The very thought repels you and your mind struggles to comprehend the abysmal ignorance from which something like this can stem. That evening



before retiring, the figure in the blanket hammock came back before your mind's eye and in your prayer that night you pled with God for this people of darkness among whom you have so recently come.

And again there was that first itinerary when you left the mission station for the first time with its atmosphere of uplift, cleanliness and progress and spent some time "in the bush." There were your first close hand views of pagan life in its setting of odor, filth, ignorance, superstition and fear. You saw the grizzled old village elder squatting on his smoke blackened little wooden stool, dressed in his greasy loin cloth shiny with dirt, the bracelet of serpent skin around his upper arm, the animal fang hanging about his neck. His has been a life time of dependance upon fetishes, fear of spirits, faith in heathen medicines. He listens quietly to the songs, the message, the prayers, his face passive, his eyes expressionless. You see the evangelist squat beside him; you see the appeal made; you see so clearly the bonds that hold him. You sense the conflict in that breast as the challenge of this "new way" comes into direct collision with the power of the "old way" which holds him in its grasp. The evangelist leaves him as he is saying, "Let me stay to think thoughts about this matter. I cannot accept today."

As you watched you had the clear impression of having witnessed the battle for a soul and having seen the forces of evil prevail. You seemed to sense for the first time something of the gigantic scope and massive strength of the stronghold of evil in which you found yourself. The evangelist was saying: "There are nearly always some who accept Christ in these village meetings. But there are always many more who do not. We know before we go into a village how it will be. We see it so often."

That night as you lay on your camp cot, your thoughts centered about the old man in the loin cloth. It occurred to you that you had seen precious seed fall on stony ground. The stark reality of it gripped your heart and in the darkness of that Congo night you searched your own soul before God.

* * *

It was also on this first trip into the bush that you first began to grasp the true status and lot of a woman in this pagan society. You saw your first village women wielding

their short handled hoes in their fields, backs bowed to the blazing tropical sun, glistening with perspiration as though waxed. You saw them walking with towering loads on their heads, possibly accompanied by husbands casually strolling along with their walking sticks in hand. You followed them in their demanding, never ending routine of physical drudgery. You looked into seemingless expressionless eyes. You noted the uncomprehending way in which they listened to the telling of the Gospel Story. You were appalled by the seeming inability of many to grasp intelligently anything outside the sphere of their daily routine of hoeing, carrying wood and water, pounding and cooking. The more completely you understood their bondage, the more disturbed you became and the more you assured yourself that this would all eventually change. It had to.

* * *

But that was our first year on the mission field. By this time we have become more or less accustomed to all of this—the needless sickness; the deceit; the cruelty; the ignorance; the hearts that are insensitive to the Gospel's appeal; the souls that are tragically blighted by centuries of spiritual darkness. Yes, we get used to it, but should we?

Jesus Christ once sat atop a hill overlooking a teeming city crying "Jerusalem, Jerusalem," because he could not get used to have his own people refuse him, they to and for whom he had come.

Missionary Paul was the dynamo of activity and energy that he was, precisely because he never got used to the idea of walking and living among a people who knew not Jesus.

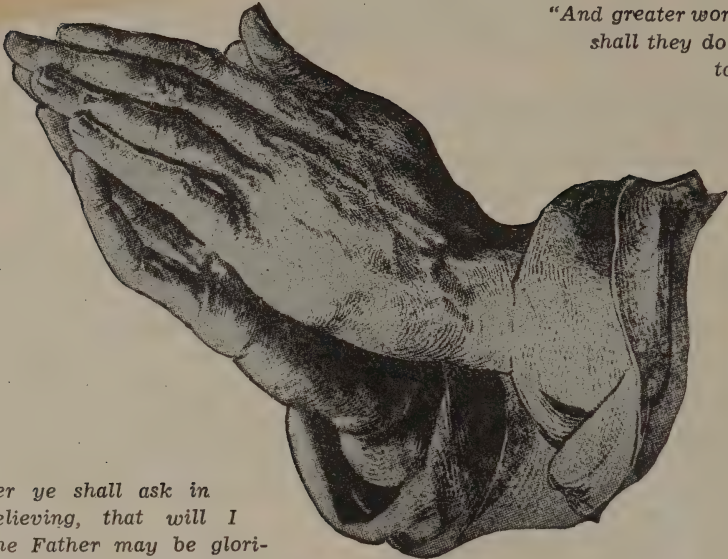
The trail blazers of modern missions whose names we know and revere were all men and women who never ceased rebelling at the conditions about them. They never ceased grieving; the sin and sorrow about them never ceased to trouble and move their hearts. With the dawning of every new day they looked with compassion upon those who surrounded them. They never quite got used to all that was awry about them. Indeed they pled with God that they might never become used to it and their ministry, motivated by hearts that burned, bore abundant fruit.

Yes, we tend to get used to it all—but should we?

Reprinted from Congo Missionary News

It's In Your Hands To

*"And greater works than these
shall they do because I go
to My Father.*



*Whatsoever ye shall ask in
prayer believing, that will I
do that the Father may be glori-
fied in the Son. If ye shall ask
ANYTHING, I will do it."—Jn. 14:12-14.*

PRAY

The missionary faces an enemy far more cruel and ruthless than any of earth's warlords—and when stripped of the prayers of God's people, he stands the powerless victim of the devil's wiles. The stakes are not perishing human beings or the changeable geographic boundaries they devise, but rather hosts of never-dying souls, to be chained in eternal darkness or to be redeemed by the blood of Christ—to be eternally separated from God or to be part of the glorious Bride, gathered from every tongue, tribe, and nation. Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray.

PRaise GOD:

1. for the growth of the Congo church, both in size and quality. Emphasis upon Bible reading and organization of church regional centers have introduced new life into the bloodstream of the church.
2. for His healing power. He has undertaken in time of crisis—in cases such as Mrs. Sprunger, Miss Slagle, Mrs. Harder, and others too numerous to mention.
3. for His protection. There have been storms, accidents, jeopardy of life. A bridge collapsed, dropping Rev. Bertsche and his truck into the river. Other instances could be sighted.
4. for the invaluable labors of our more than thirty first-term missionaries, all consecrated workers devoted to the winning of souls and the strengthening of the believers.

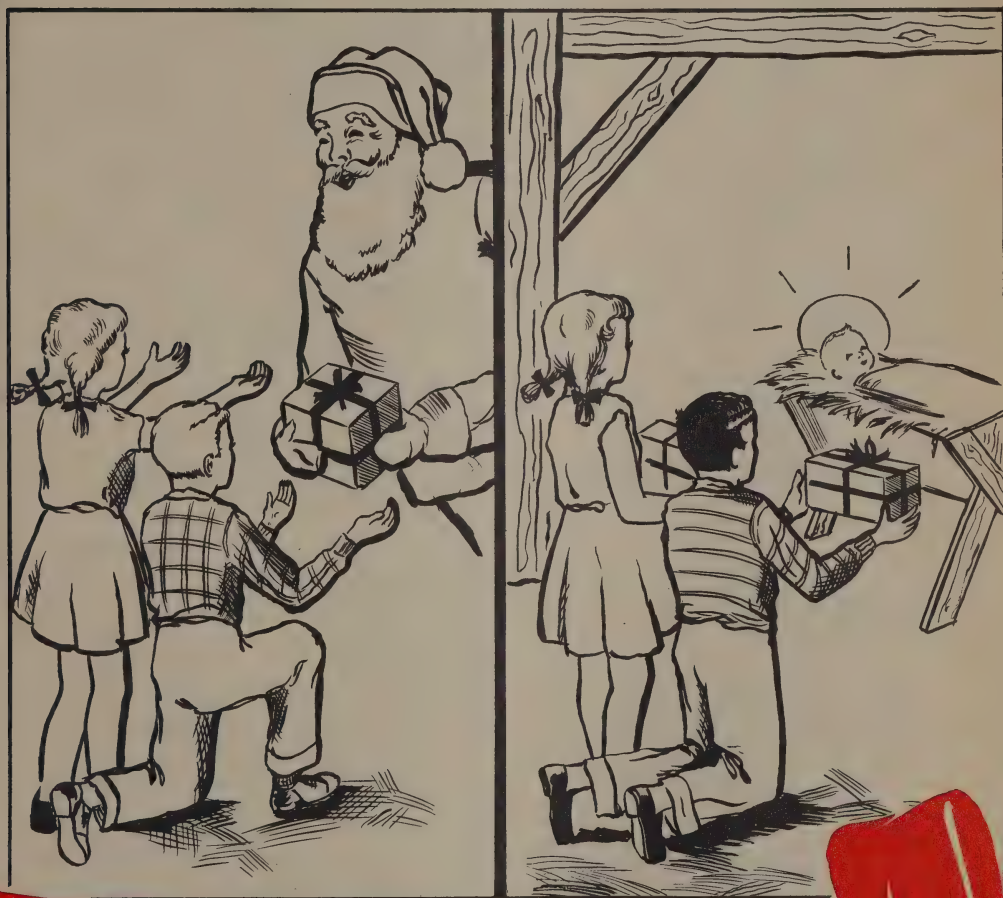
ASK GOD:

1. to raise up African evangelists to enter the hundreds of villages which yet have no regular witness to the Gospel.
2. to help the Christians develop a mature faith that will stand and endure in the face of an uncertain future.
3. to use our educational institutions to develop a youth devoted to the Lord Jesus Christ qualified for leadership in their church and nation.
4. to help translators prepare literature that will meet the urgent needs of evangelization and nurturing an increasingly literate laity.
5. to continue providing the funds necessary to carry on the ever-expanding Christ-honoring ministry of the Congo Inland Mission.

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THE CONGO MISSIONARY MESSENGER

"Christmas 1955 This or This?"



SPECIAL "CONGO CHRISTMAS" ISSUE

November-December, 1955

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A Co-operative Mission in the Belgian Congo

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THE CONGO MISSIONARY MESSENGER

VOL. XXV Nov.-Dec., 1955 No. 6

Published bimonthly by the Congo Inland Mission Board, Berne, Indiana, and 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Editors:

H. A. DRIVER and L. O. KEIDEL

SUBSCRIPTION RATES

The subscription price is Fifty Cents a year in advance.

Prompt notice should be given of change of address, always giving both old and new addresses.

All material for publication should be addressed to The Congo Missionary Messenger, 4610 So. Woodlawn Ave., Chicago 15, Illinois.

Subscriptions, renewals, requests for sample copies or changes of address, should be addressed to The Congo Missionary Messenger, Berne, Indiana, or 4610 S. Woodlawn Ave., Chicago 15, Illinois.

Entered as second class matter June 11, 1937, at the post office at Berne, Indiana under the act of March 3, 1879.

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WHEN MEN FIRST HEARD ABOUT CHRISTMAS

By Miss Erma Birky

When we went to Mukedi in 1923 we found a people who knew nothing of Christmas, the anniversary of our Lord and Saviour's birth. They were a people without literature, with only oral language. We did not know the people, their tongue, nor their customs.

We soon found that to them all days were much alike. They did however have a four day week, one day being spent doing sitting work in the village. There were no holidays. The appearances of the new moon were greeted with a chorus of joyful shouts, or an all night dance. We found them going about their work without a thought of a living God. They thought God had created them and then "passed on" taking no further thought of them. We had arrived among them two months before that first Christmas in 1923. We were eager to tell them about God's unspeakable Gift to man, but we did not know the language.

On Christmas day we, with the teacher-evangelist, went to one of the villages for a

meeting. Miss Agnes Sprunger had translated a few songs at Nyanga, and we sang "When the Roll is Called Up Yonder" and "At the Cross." Then we closed our eyes to pray, and when we opened our eyes, our audience had vanished out of sight. They thought we would give them sleeping sickness by closing our eyes. The evangelist, a man of another tribe, gave a Christmas message to a few people we found in another part of the village. They were incredulous. Who ever heard of giving your only son to save lost people?

After a few years a wonderful change had come into the lives of the pupils of the school and some of the young people. They had come to know the Lord Jesus as their own Saviour, and His birthday was a time of joy, of gathering together for a great meeting and time of singing. There were programs on the mission station, and folks in the surrounding villages had come to know that Christmas was a very special day.

When Christ was born the good news drifted southward and was passed verbally from generation to generation. Fragments of it have become an integral part of Congo folklore. Pastor Kazadi Matayo tells us the story handed down from their forefathers of

When God Sent His Son

By Kazadi Matayo

All of the African people accept that there is a God. They had a way of worshipping Him. Always they stood in front of something; either an idol or they would go out into the prairie. If they were sick or had a hard palaver they would choose an older person who would go out looking at the sun and he would talk to God. He would call God names that showed His strength, honor and glory. Some of the names used are these:

1. "Luahanga-wahangila" meaning the Creator—He created.
2. "Muloho Mawesha Nangila" meaning God Over-all.
3. "Nvidi-Mukulu wa Tshiame" meaning the first Being, the Supreme Being.
4. "Diba katangila tshishiki, wakutangila diamuosha nsese" meaning the Thing surpassing in strength. As you look at the sun and you get burned, so we cannot see God because of His surpassing strength.

Then at the close of their prayer they would sing a song which means, "As we do not know where the seeds of the gourd come from, so we do not know where God came from. He created Himself. All is Bende's, His Son's, who is of the First or Elder God Himself.

They accept that God has a Son and that He came upon the earth. A person came from a far country. His name was "Bende." They say that He is the Owner of people, animals, and things.

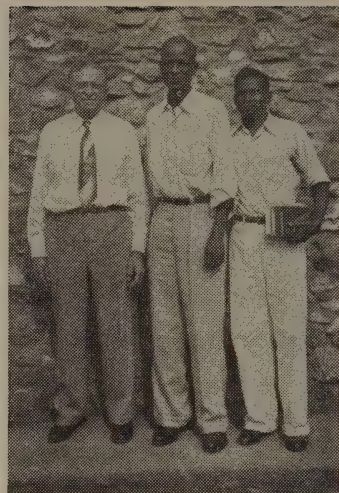
Bende went around doing good and many people followed Him. The chiefs did not like it that Bende was being honored. They feared that He would become the Great Chief, above them, and so they tried to find a way

to put Him aside. People were beginning to call everything Bende's things and the chiefs did not like it, so they became very angry. The chiefs decided to kill Him with food. They put everything bad into the food that they prepared for Him. Then they set the food before Him saying, "You are a great chief and you must have much food." They put it in a house for Him to eat. Bende looked at the food and knew that it was not good to eat, and so He refused it.

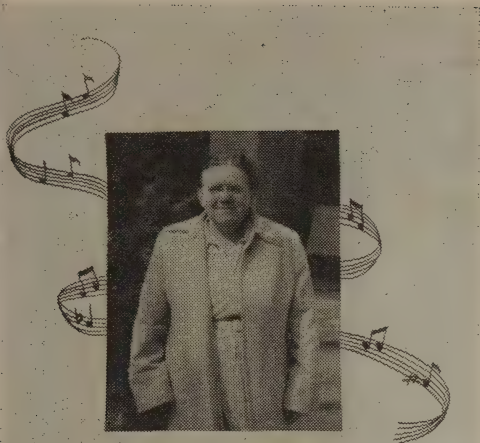
Then they tried to do away with Him in another way. They dug a hole in a house and put a mat over it and then put food in the house and asked Bende to go and eat. When He was inside they shut the door and tied it shut. They decided that after He had fallen into the hole they would put fire to the house and destroy Him, which they did. After the ashes had cooled they looked for Bende's body or His bones but did not find them. Bende had caused an animal to dig a tunnel into the ground making a secondary opening and Bende escaped. After a number of days they heard rumors that He was amongst some other people and the people were singing and honoring Bende. The song they sang was:

We do not know from whence He came;
He alone created Himself.
All things were created by Him.
He came from God.

(Continued on page 20)



The author standing between veteran missionary F. J. Enns and fellow-pastor, Ngonga David.



The Congo Christmas Carol

Miss Agnes Sprunger

The first two Christmas carols we had in Kipende were "Silent Night" and "Joy to the World", both translated by Miss Birky, and both taught to our boys and girls the same year. Many of the Apende are quite apt in singing and carrying our tunes. We did not try to teach them the different parts that first year, only the melody. Those two songs are still among the favorites, being sung not only at Christmas but any time during the year. Later on they learned to sing the four parts of those songs as well as many others, and they seemed to thoroughly enjoy it, often not being willing to stop practicing when it was time to quit. A more difficult Christmas carol was "Hark the Herald Angels Sing." Any song with a number of accidentals is hard for the Africans, as one missionary remarked, "If they get an accidental right it is by accident."

Some songs are easy to teach to the Africans but others are very difficult. It depends largely how the words fit the rhythm. If the accent does not come on the right syllable it is sometimes impossible to make the Africans sing as we think it ought to be. This is no doubt a language difficulty.

After having been in Congo for many years without hearing a well trained choir sing, it sounded very nice to us to hear our African choirs. It was nice to just sit back and listen having spent perhaps three or four evenings out of each of a number of weeks on a song or two. Some songs they could learn in three or four practices after they became used to our way of singing, but most of them took longer. It also depended on the choir—if they were picked singers who had

sung often before or if they were new ones.

The Africans not being able to read music, the different parts had to be taught separately until they knew them quite well; then we would have them sing together. It always seemed to thrill them to hear the harmony. Sometimes they could hardly wait until we let them sing together. If we let them sing together too soon they would get mixed up. One time when we were practicing in front of our house, our table boy, then not being a member of the choir, remarked that it must be lovely in heaven with singing like that. Later on he became one of our good bass singers.

There are some Africans that are very talented in music and others are definitely not. Some go flat at the end of each verse and by the time they come to the last verse they are several intervals lower than when they started. Others sharp and go higher which is just as bad as to flat. Some songs that were sung beautifully by the choir at first were very much deteriorated by the time the congregation sang them. When once a congregation sings a song wrong it is utterly impossible to correct it. Some young teachers are partly responsible for that, wanting to show what they know they try to teach choir selections to their classes with the result that they "spoil the music." One song has changed beyond recognition.

However, we tried to impress upon our singers that they should sing to the glory of the Lord, not for their own glory. Also that we who love the Lord want to sing just as well as we possibly can because He is worthy of the best effort, but also that even if we cannot sing so well, if we want to glorify the Lord with our whole heart, He hears sweet

*What enters the pagan mind the first time
he hears the Gospel? What are the thoughts
aroused, the deliberations weighed?*

THE FIRST TIME THEY TOLD ME The Christmas Story

By Kituku Jacob

On the twenty-first day of the twelfth month in 1925, Rev. Henry Moser told me to announce the following: "On the twenty-fifth day we celebrate the birth of Jesus Christ." I began telling people the news and they passed the word on to others. I told the people that it is well we all go to see for ourselves what it is all about rather than to later hear it one from the others and be sorry we didn't go.

When we arrived on the twenty-fourth day they were making beautiful the House of God with palm branches and flowers. I asked myself, "What is all this?" This was the first thing that caused me to rejoice.

When we entered the House of God, Rev. Moser opened his mouth and said, "Today we celebrate the birth of God's Son on earth. It is a holy day, a great day." As I was listening I found it hard to sit still because of the news that I was hearing. When he finished his message my heart was full of thanksgiving.

Rev. Moser read Luke 2:1-20 and Matt. 2:1-12. All his words blessed my heart, but the thoughts that very much blessed me and which my soul did feed upon were as follows: Matt. 2:6. Jesus had come to shepherd us. The words in Matt. 2:12 rebuked me. He

music.

In June, 1938, there was the celebration of the 60th year of protestant missions in Congo at Leopoldville. Each mission station received copies of songs which were to be taught to some Africans that would attend the celebration. At that time we had four stations: Charlesville, Kalamba, Nyanga and Mukedi. Five Africans were chosen from each station so that the C.I.M. choir numbered twenty. Mr. J. P. Barkman was in charge of them. It was my lot to teach our five young men the songs that were sent to us from Leopoldville. One of the songs was, "O Holy Night," so one can't blame the Africans so much for singing Christmas carols any time in the year, when



told me not to return again to the old things. Then with the words in Luke 2:10-12, "do not run away," seemed to beckon me.

When I heard that Christ came because of sinners, I rejoiced and thanked God because I knew I was a sinner. He became poor and of no reputation. I was not important among men but Jesus came to be born because to Him I was important. The rulers were angry and jealous but the wisemen and shepherds went to find the Saviour. They had need of a Saviour. I likewise left my bad way of life and came to find the Saviour. I found Him that twenty-fifth day of the twelfth month of 1925. I put all my burdens on Him that day. I rejoiced and praised God. When I left the House of God I thanked Rev. Moser for his message.

All you Christians everywhere please pray for us because there are many yet who do not know, "What is the birth of Jesus?"

Your brother in Christ,
Kituku Jacob.

the white missionaries taught them to sing that song in June, and why not, for the birth of our Saviour meant eternal salvation for us. Those songs were sung by the mass choir, men from almost every mission in Congo. It really was inspiring to hear them. The Christmas carol referred to was sung very well except for a few measures where the men singing bass flatted. In teaching our five men, I tried and tried to teach them that part right but did not succeed, and others did not succeed any better. But the message of the song though sung in French, was a message about our Redeemer who was born that He might die for us. And I believe that many understood the message.

Is the message of Christmas enough to give hope to even such as these?



Christmas at a Leprosarium

by Miss Mary Miller

It was a beautiful clear Christmas day at the Kamayala Leprosarium. Already at 8:30 in the morning the sun was getting hot. The leprosarium had only been opened five months before and so this was our very first Christmas to be celebrated in the colony.

A number of new patients had just arrived from far away villages where the Light of the Gospel had not yet penetrated. So this day for the very first time many patients would hear the blessed Christmas story. There was no large crowd as we gathered together for our first Christmas service.

In our midst were two old gray-haired women patients, both without feet and hands. One was helpless and blind. Both were disfigured and scarred by the disease. The other was a middle aged woman who walked with a cane. The others were men patients, each one with a sad story. These all knew the pangs of hunger and thirst. They knew what it was to be lonesome and unloved by their fellowmen. They were victims of neglect.

As the Christmas carol "Joy To The World" was sung, every eye was turned to the singers and a hunger to hear about the coming of the Lord was placed in the hearts of several of that crowd. Then, that sweetest

of all stories was told; of the birth of the Lord Jesus, of why He died and rose from the grave, and of His coming again to claim His own. It was very quiet in that meeting. The Holy Spirit was working in the hearts of some of the people. At the close of the service the three women and one of the men gave their hearts and lives to Jesus.

Our blind lady only lived a few short weeks after accepting Christ as Her Saviour. But oh, what a change was wrought in her life! She was changed from a quarrelsome old lady to a kind loving one. Listen, if you please, to her testimony. She turns sightless eyes to us as she speaks:

"I was raised in a heathen village. My people had never heard of the true God. Many of them have died without hearing that Jesus died for them. When I was just a young girl my uncle married me to an old man who had several other wives. I never knew what it was to be happy. I had to work hard all day in the fields and help all my husband's other wives. I never knew what love was for no one ever loved or cared for me. When my husband died his relatives accused me of his death and I was driven out of the village. I walked from vil-

(Continued on page 25)

Christmas

in Congo's Big City

Robert Bontrager

Do you ever wonder what goes on in Leopoldville at Christmas time?

Perhaps it is because the months of October, November and December bring refreshing rain, new green grass and luxurious blossoms to the past season's dry and lifeless landscape that Christmas time is apt to sneak up on you. Since there is no snow in Congo, the sleigh bells, reindeer and even the pine scented Christmas tree seem out of place.

All the children are on hand at the airport on December 6 to welcome jolly, old St. Nicholas, who in Leopoldville, has traded his reindeer and sleigh for a helicopter. This is a joyous day for the Belgian children, their day of receiving gifts both at home and at school.

The stores have long since brought out stocks of the latest bright new toys, imported from Europe, England and America. Imitation Christmas trees with sparkling trimmings and glowing lights hold the Yuletide atmosphere in the department stores until after New Year's Day.

During the week before Christmas the Protestant community is caught in a whirl of activity.

You are only 36 hours away, so why not board a Pan-American or Sabena plane and join us?

At Leco, where you will find us, there will be preparations for the annual Christmas party for the American staff. You may help us wrap gifts and candy so that each employee will have a big surprise package to take home to his family.

You won't want to miss the program of the Protestant school children to be given at the Salvation Army Hall. European, African and American children from the state public school will present the Christmas story in song, recitation and pageantry. Someone will be near to translate the French for you.

Here is an invitation to a special musical

program of the African Girls School. The British Baptist Mission church will be packed, so let's get an early start.

Would you like to go caroling? On several nights during the week before Christmas we may join a group of carolers to surprise some of the friends and neighbors. Following their custom, our British friends will thank us with a contribution for a mission project.

The Sunday School children from the English church will want to see you at their program of singing, recitations and dialogue. All the parents will be anxiously watching their children perform.

Several traditional activities are in store for us on the Sunday before Christmas. In the afternoon the African church of the American Baptist Mission will present its annual Christmas pageant. You will not understand the words, but the story portrayed will be clear, for the Africans are skillful actors.

We cannot ignore the invitation from the Consul-General of the United States and his wife to an early evening reception. This will be an occasion to get acquainted with all the Americans in Leopoldville. After the singing of Christmas carols, the Consul General will read the official Christmas greetings from the President.

For many of us, the singing of "The Messiah" is a necessary part of Christmas. Friends have arranged to play the complete oratorio on records. This will be a highlight during your stay.

On whatever day of the week Christmas may fall, we will attend the traditional service in the Baptist Chapel. All Protestants join in worship, paying homage to Christ the newborn King. The universal message will be proclaimed in French, Flemish and English at this unique service.

You may be a bit tired after spending the Holidays with us in Leopoldville, Congo's big city. But you will be satisfied and happy to learn that Christmas is not just

Christmas

in a Congo Village

Mrs. Gladys Gerber

Christmas in a Congo village is a day to which the Christians eagerly look forward. Especially is it a big day if the missionary is going to be in the village for a service. The village evangelist has spent much time before hand in instructing his school children as to their part in the service. He drills them daily in the program which they will give. He also has told them that on that day they will want to give something to Jesus, for that is His birthday. Not only has he told the school children but his entire village as well. Either the missionary or the African pastor or deacon has told them about the thank offering to Jesus on Christmas day.

A week or two before Christmas if the missionary has not visited the village for some time, the evangelist takes one or two of his school children and they begin a journey to the mission station. After a couple of days of walking they arrive at the missionary's house and cough at the door. Coughing or clearing the throat is their way of letting one know they are at the door. They do not knock. Let's listen to the conversation that takes place:

"Muoyo, Muambi wetu." (Do you have life, our preacher?) "En, muoyo." (Yes, I have life.)

"We have come to ask for a picture roll so we can teach the Christmas story to the people in our village."

Yes, if I have any left you may have one."

"Thank you, I am sure the people will all come out to see this picture and listen to the story. Muambi, you know I am your child and I don't have a nice shirt to wear on Christmas day. Can't you give me one

of yours? If you don't have a shirt, a pair of trousers will do, or maybe a neck tie."

Christmas morning comes and activities begin early. Before dawn the children and young people gather to go through the village singing their old carol that has been sung each Christmas morning for many years. It is accompanied by much clapping of hands and beating of drums and whatever else they may find to make a noise. This is the heathen way of beginning the day.

But the evangelist beats his drum or blows his animal horn calling the people together. The day before, the village mothers have taken their off-spring to the stream for a bath and have washed their clothes. So the children on Christmas morning are ready for the service dressed in their best bib and tucker.

The service is begun with the singing of the ageless carols that have been translated into their own dialect. Then follows the Christmas story with the picture roll. How eagerly they all listen. The thatched-roofed chapel is filled to capacity with three or four heads popping in at each window. Yes, the heathen as well as the Christians came to hear the Christmas story and see their children take part in the program.

Then comes the moment they have all been waiting for, the time to bring their gifts to the Christ Child. The gift is given to Whom it is due. It may be a chicken, a few ears of corn or manioc, or an offering of money. What a thrill to see those who have stepped from darkness into the light come with their gifts to the Christ child. This day has been one of the high points in the Christian's life—a day long to be remembered.

As the sun sets in the west and dusk begins to gather one can hear the singing of carols around the little fire by the evangelist's house. Together they raise their hearts and voices in thanksgiving to God above for His greatest of gifts, His Son, that they may have life eternal and peace in their hearts.

being home with loved ones in America on a wintery day. Christmas is anywhere when Christians come together to join hearts in fellowship and adoration of the Babe of Bethlehem.

Personal

MESSAGES

I S S I O N A R I E S

FROM CHARLESVILLE STATION:

Mrs. Glen Locke Writes:

Dear C. I. M. friends,

"The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon." Psalm 92:12. This is the Bible verse used by Tshiala Esete in our women's meeting last Thursday afternoon in the village of Bena Bilenga. Not knowing the cedar, she could not speak about it. But she related many uses of the palm tree and its products. She urged the Christian women to be as beautiful, giving themselves to others. We will list some of the things obtained from the palm tree so you may understand better just how beautiful is this picture of true Christian growth.

The long slender leaves are woven into temporary baskets. The stems of these leaves may be scraped and tied together for brooms. We use these. Also, a long branch with a few leaves on the tip is used to sweep down our cobwebs. The narrow ends of the main branches, stripped of leaves, are tied lengthwise and crosswise to the supporting poles of the village houses to make a double wall. In between this they pack wet red dirt. These same kind of branches are used to make a support for a grass roof or one made of palm leaves sewn together in sheets. The heavier ends of the branches are used for fuel; others are stacked against outside walls to protect them against marauding goats.

The palm flower is burned to make salt. It also makes a very good compost, as does any other rooted materials from the palm. The fruit of the palm is a nut. They grow in large bunches, layers of nuts being fastened to a thick fiber stem which is used for making white-wash brushes. The oil rendered from the nut is very high in vitamin content. It is used to fry and flavor many African foods. Today at noon we

from the

enjoyed such a meal. We had beef chunks fried in palm oil, cassava greens and black-eyed beans flavored with palm oil and a bowl of bidia, that stiff cassava mush. (m-m-m-m-mmm. Ed.)

Palm oil is also used in medicines, as a beauty aid for the skin, to strengthen mud walls, to burn in home-made lamps, etc. The fibers that remain after making the oil are used to kindle fires. The white inside kernel is sold for making fine white soap.

The palm tree occasionally furnishes another very delectable dish: big white fat worms.

Palm branches are used to decorate the church for weddings and at Christmas. The palm tree is our Christmas tree in Congo.



Mrs. Locke and son Keith Irvin

As you celebrate Christmas this year with a pine tree, perhaps you can also think of the Congo Christmas tree, a palm tree, and remember how it gives so much and yet is ever green and growing, just like the true Christian should be. The Psalmist spoke well when he said, "The righteous shall flourish like a palm tree."

The Landley sisters, Christine Shipper from Holland and Clara Guth from Switzerland, came to Charlesville Monday evening in time for a station welcome supper with cake and ice-cream in honor of David's 7th birthday. Both are nurses coming here to study Tshiluba before being stationed at Ganga. Today we had our first Tshiluba lesson. Our African helper was very pleased at their first attempt to speak Tshiluba. They will also be listening an hour each day to their Tshiluba lesson as recorded on Rudy Marten's new Pentron tape recorder.

Glenn has gone to Lake Madimape for four days to make cement blocks for a new cottage there. A new house will make it possible for all to have a vacation and for most of the families with children to go at vacation time.

This is our springtime. All have been busy getting in the corn, beans, cucumbers, etc. We are making a seed order too for next dry season when we will try to keep some things watered in order to have fresh vegetables for all our missionary conference guests in August.

Keith Irvin is doing fine. But often he doesn't help keep that workable schedule, including Tshiluba lessons, David's school, station account books, and the like. But we love him very much anyway. It has been good to hear Leland and Darrel and all the C.I.M. children speak a few words over the air each Saturday since school started.

It's time to send this to mail man Martens. God bless you all.

Ira Locke.

From Dr. Elvina Martens:

Dear Readers of the
Congo Missionary Messenger:

This is a warm bright afternoon in Charlesville, the kind that often ends in a thunderstorm. The 2 p.m. bell has rung indicating that it is time for the afternoon work to begin. Our workers are usually a little behind the bell; after all, why hurry? The work will wait. This philosophy is sometimes hard to accept by those of us who haven't been brought up to believe that tardiness is a sin; but we get along better if we learn to accept it to a certain degree at least. I hear the voice of our 'baba', the girl who watches Elizabeth while I am at the dispensary. Elizabeth is still asleep so "baba" will probably take a bucket of water and go into the forest for her daily bath. When Elizabeth awakes she too will enjoy her bath out-doors in the sunshine.

It is about time for me to return to the dispensary to see that the nurses are on the job, examine a girl who may be a candidate for a Caesarean Section, look in on the man I operated for hernia this morning; do some desk work, and if there is time, open some barrels of medical supplies which came recently from you folks and for which we are always grateful. This morning I glanced over some of our medical records. Since our dispensary was opened a year ago this November first, we have hospitalized nearly two hundred patients and have performed forty major operations. We are grateful that Miss Aganetha Friesen is back with us after helping out at Kamayla and Banga. Her many years of experience here are a big asset and it is wonderful to be able to share the responsibility of the work.

We are in the midst of a big epidemic of dysentery which has already killed many children in spite of all our medicines. So many of them have such a little reserve of strength to begin with that when a disease like this comes along they succumb. A lot of it could be prevented by more sanitary living conditions which is a matter of education. We hope and pray that we may soon be able to expand this phase of medical work.

Since the death of a loved one is such a common occurrence in the life of the Congolese, a similar experience occurring to a missionary is a bond of fellowship and also an avenue of witness. Such an experience

came to Miss Irena Liechty when her mother just recently went to be with the Lord. Plans had been made for Irene to return home to see her mother who was gravely ill, but the Lord overruled these plans. We share her sorrow, but how thankful we are that we are not as them that have no hope, but that we know we shall be reunited with our loved ones in heaven.

The last week in October we expect to have special evangelistic services by a Congolese evangelist. We are preparing for these services by a special prayer period each morning in which each class and all the mission workers take part. We are praying for a revival of the Holy Spirit in our mission, that Christians be awakened and sinners converted. We missionaries need revival as well as our Congo brethren.

This letter will reach you about Christmas time, so I must not forget to make it a greeting. The weather does not remind us that Christmas is coming. We must go by the calendar. Just last week however, we received a new tape recorder, a gift from the Grace Mennonite Church in Chicago, and included with it was a recording of Handel's Messiah. Listening to it put us in the "Christmas spirit" as it reminded us again of the wonderful miracle of the birth, life, death, resurrection and final triumph of our Lord Jesus Christ. It is only because of this miracle that we are in Congo. If Christ had not come, we ourselves would be savages like the most backward Congolese. Sometimes we missionaries are tempted to feel superior to our African brethren, but a realization that all we are we owe to our Saviour humbles us anew. May this Christmas be a time when each of us prays again:

"Oh Holy Child of Bethlehem,

Descend to us, we pray.

Cast out our sin and enter in;

Be born in us today!

We hear the Christmas angels,

The great glad tidings tell!

O come to us, abide with us,

Our Lord Emmanuel!

—Elvina Martens.

FROM MUTENA STATION:

The George Neufelds Write:

Dear friends:

We greet you in the Name of Him Who

CONGO MISSIONARY MESSENGER

said, "I am come that they might have life and that they might have it more abundantly." By the time you read this letter thoughts will again be turning to the celebration of His birthday and no doubt many will have done their "shopping" and will be busy getting all the greeting cards addressed and in the mail. Yes, and we here on the field will be the recipients of many of these expressions of love. We do heartily thank everyone who takes this means of assuring us here that their prayers ascend daily in behalf of the work and the workers. We do want to return greetings to all of you during this happy season. May it bring more abundant life to all His children and to many who do not as yet share this "Life."

Christmas here on the field is somewhat different from that to which we are accustomed in the manner of observation. Of course the coming of the Christ Child and what it means to a lost world can never be changed. But whereas there are days and days of shopping at home, here one can only spend his time looking through Sears Roebuck and Montgomery Ward catalogs, and that five to six months ahead of time. But alas, Christmas catalogs are not yet out during the month of July, and so one must try to remember whether or not he saved the catalog which came out at Christmas time last year. Then if one is lucky enough that the article which one desires is not out of stock as yet, we may be the happy recipients of a pleasing gift, providing of course that the mail service is not too slow. If that is the case, then one must improvise or go without a gift. But there is another side of the problem which is more pleasant. In America the gifts and cards are "dumped" into the mail at one time and in such quantities that trains run hours behind schedule. Then the day after Christmas things go back to normal and the holiday season comes to an abrupt end. Here we have a distinct advantage. Christmas mail begins coming quite sometime before Christmas and continues until a month or more after Christmas. Thus we are continually reminded of these great blessings for a much longer period of time.

One of the difficulties of having Christmas programs with the children here is the fact that so many of them are not here during the holidays. About eighty percent of our students come from outlying districts



A Congo reunion: Justine and Loren Ray Neufeld with Agnes and Frank J. Enns. Mr. Neufeld is a brother to Mrs. Enns

and they go home as soon as school dismisses for vacation which has been usually about the middle of November. Of course with the change in the school program now, they will remain in school until the middle of December. Thus it may be possible to have a celebration with them before they leave.

The principle part of our Christmas Day service is the bringing of gifts to the Lord. People from quite a distance come to the local services and make their donations to the Lord's cause. The giving of gifts to anyone other than the Lord has very little part in the Congo celebration of Christmas.

Last but not least one must remember the family reunions. C.I.M. is known for having among the missionaries several who are closely related to each other. Where this is the case these reunions take place also though not always on Christmas day. I believe we enjoy them as much or more so than at home. They may mean driving a hundred miles or more, but it does afford us an opportunity of spending Christmas with the "home folks."

Best wishes for a Blessed Christmas and a Happy New Year.

In Him,

George, Justina, and Loren Ray Neufeld.

From Lois Slagle:

CIM Mutena, Tshikapa,
October 10, 1955

Dear Friends at Home,

Our regular routine leaves so little time for visiting people in their homes in the villages surrounding us; but recently, Lena and I have set aside Thursday afternoons for this purpose.

At three o'clock we pack our lunch tins, put them on the boxes on the back of our bikes and set forth. As we ride through our own village we dare not fail to greet everyone we see whether he is along side the road or in the back of the house pounding cassava. Many times enroute we have to shout back the reply to the inquiry, "Where are you going?" Before we travel very far we pick up a retinue of children which accompanies us from their village to the next. If the road is up grade we are very glad for their presence for we ask them to push us up the hill. Their willingness spares us the trouble of climbing the hills on foot and pushing our bikes besides.

On our north route we always stop to see Lukadi. Her home is nothing but a grass hut with plenty of ventilating holes on the sides and in the roof. Lukadi, you see is an outcast. All her toes have rotted away and only the stumps of two fingers on each hand remain. She has a well advanced case of leprosy. A piece of log just outside her house serves as our chair as we visit with her. She complains about her lot in life, blaming her plight on the witchcraft of a neighboring tribe. Every visit we talk to her about Jesus. We tell her that only He can help her in her troubles—but we point out that she will have to first confess her sins and receive Him into her heart. "What sins"? she always asks. "I have never sinned." Patiently we explain that we have all sinned and that she is no exception. But she still insists that she has no sin to confess. Help us to pray that Lukadi will find Him who helped and cleansed the lepers while He was here on earth. She can't have many more days left to spend here on this earth.

Just a few doors down from Lukadi in the same village lives Kabamba. He too is ill—too ill to walk into the dispensary for medical aid. On the first visit that we made to his home, we asked him if he didn't want

to confess his sins and receive Jesus into his heart. Without hesitation he answered that he did. So sitting outside there in the village with all the activity of village life about us, he prayed and then I—and God for Christ's sake entered into his heart. A number of years ago he was a pupil in one of our village schools and had learned to read. On a recent visit we took him a Gospel of John and some tracts. From all evident symptoms, Kabamba is a victim of tuberculosis. Unless God should perform a miracle, he will soon be seeing Him who died that all might live.

My heart goes out to the old people in the villages. We scarcely ever see them on the station. They believe that being a Christian is only for the young and those who are able to learn to read. We stopped one day on this north route, at a home where there was an old old grandmother. Her kinky hair was white—and her legs were weighted down with sets of brass rings denoting that she had been the wife of a chief. After greeting her and visiting with her a little we asked her if she knew that God had a Son. "God had a Son," she exclaimed, "No, I never knew that God had a Son." We explained to her how that Son came to seek and to save her—but she couldn't understand it. By that time a crowd had assembled about us so we addressed our words to all—but the women only looked blank. We asked the young men in the crowd to explain to them what we had been saying for many times those who are not accustomed to hearing us speak their language do not understand us. So—once more they repeated the story but in the end received the same response. In desperation they said to us, "Don't you see, they just stand there with eyes like goats?" And what is more expressionless than goats' eyes?

Though sometimes they fail to comprehend the Story on the first telling, and although they often respond with "eyes like goats," yet we always return home after a day's visit, with a joy in our heart for the privilege of telling again about God's Son and His love for these people. Pray for us that God might direct us in these visits to those for whom it may be the last opportunity to hear the Story.

Sincerely,

Lois Slagle

FROM KAMAYALA STATION:

The John Jantzens Write:

Dear friends:

"Let the beauty of the Lord our God be upon us." Psalm 90:17. This was the verse written within a circle of roses on the table-napkins we used the night of our "house-warming." A week ago our missionary group gathered in our living room for a brief service during which time we were reminded of what a missionary should be.

Many, many years ago Jesus enjoyed going to a home in Bethany. Today He should be welcomed in our home. It is a place where there should be love—love for God, love for one another, and love for our neighbors. Who are our neighbors? Most of them are dark-skinned people. The Lord Jesus had compassion on the multitudes as He saw them. It is our desire to see the needy with compassion as Jesus did.

We also want this place to be a light-house from where the Light of the Gospel will shine into many a heart here in Africa. We are living with many unsaved people around us, and many more who have never lived in a Christian environment. It is our prayer that as we occupy this new home, that the beauty of the Lord may be upon us at all times.

We have been back in Congo for four months now, and are busy in the work. It is our duty to direct the schools in our particular station area. Here on the station we have around 300 pupils in the first 4 grades. In the villages we have seventeen second-grade classes with 12 to 30 pupils in each class, and 92 first-grade classes from 10 to 50 pupils in each. We thank the Lord for the opportunities we have in witnessing for Him. We trust and pray that many in these classes will take the Lord Jesus as personal Saviour before they leave our schools, and that they will stand true to Him in every circumstance of life. Like in America, it is so important for Christians to show by their lives that they belong to the Lord. We depend on the African Christians to help bring the Gospel of Christ to their people.

We here at Kamayala would like to encourage you to remember us often in your prayers. The Lord answers prayer, and we depend on yours.

John and Anne Jantzen

FROM MUKEDI STATION:

The James Bertches Write:

Dear friends,

It was just a bit over 1955 years ago that an angel of the Lord appeared to a humble Judean carpenter in a dream saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call his name Jesus for HE SHALL SAVE HIS PEOPLE FROM THEIR SINS."

Many hundreds of years have passed since that prophetic declaration was made to the dreaming Joseph. Once again it is Christmas time around the world. Here in Congo we rejoice to be able to assure you, our friends, that Jesus is saving his people from their sins as promised by his heavenly messenger.

Kiqangu was a Mupende chief of the village Mbanji, some 35 miles from Mukedi station. Because it is an out of the way corner, their contacts with white people are infrequent. One day chief Kipangu took sick and after some time in the village he despaired of being helped by his native medicines and came in to the Mission. During the time he stayed in the sick village for his course of treatment, he began listening in to the morning and evening services which are held at the hospital every day. He began to hear about someone called Jesus who came to save the African from sin. One day he called the evangelist and before the close of their conversation, he accepted Christ as his Saviour. Thereafter he daily had talks with the evangelist expressing his surprise, his joy and his thanks for the news he'd heard and the experience he'd had in his heart. Upon his departure he urged the evangelist to come to his village soon so he could gather all his people together to hear this same good news he had heard and that they might also believe as had he. JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

It is testimony meeting time. An old, grey haired man rises to his feet. He was already at middle age when the first missionary came to Mukedi. The Word of God when it came found him an adult; pagan; superstitious; polygamist and not above stooping to the eating of human flesh. He still has filed teeth. He still carries tribal tattoo marks on his face. But this Christmas of 1955 finds a smile on his face. His life is

changed. He has one wife; pagan practices have long since been abandoned and he gives public witness to his peace of heart. JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

Another old man rises to his feet and states how grateful he is that the Lord sent missionaries to his country with the Word of life. He declares that he often wonders why the first missionaries stopped so near his village instead of going on another 50 miles. He thanks the Lord that they came and stopped where they did and that he need not die as have his forefathers before him without hope. JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

It is baptism time. Candidates have spent three days in classes arranged especially for them. It is interview time. One by one they come as they are called. Some are young people still in school. Some are old grandmothers. Some are simple village men in loin cloths. Others are workmen holding responsible positions in nearby oil posts. As you interview them one by one, you find some whom you feel should wait yet a while. But for every such one, there are two or three others who give clear answers and who give every evidence of a work of grace in their hearts and know that they are truly children of God. JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

It is communion hour. There is a group of several hundred Africans gathered quietly in the chapel. They listen as their fellow African pastor brings his message pointing up the significance of communion. As the service progresses we hear those old hymns which though translated into a Congo tongue speak none the less of "a fountain filled with blood drawn from Emmanuel's veins." JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

Christmas time, 1955, confronts the Congo missionary with old and new problems, some of which sometimes nearly cause us to despair. Yet amid the disappointments, we have so many reasons for which to rejoice. Above all we praise Him that we can assure you during this sacred season that His Word has not gone out void during these past years. Join in thanksgiving with us. JESUS IS SAVING HIS PEOPLE FROM THEIR SINS.

In bonds of Christian love,
Rev. James Bertsche.

From the Gerbers:

Dear Christian Friends,

About this time of the year our minds again turn to thoughts of snow, Christmas carolling, Christmas programs and family reunions. Quite likely we will be having a turkey dinner or some other special meal. The snow is out of the question for here. Family reunions are limited to letters and tape recordings. Christmas as a commercial season doesn't affect us here, to any measure.

With the commercial Christmas advertising missing one gets a fresh view of the real significance of the greatest Gift ever granted to man—a Saviour which is Christ the Lord, and not merely the external display of decorating, exchange of gifts and a holiday. The people here enjoy singing Christmas carols all the year. At first one has the impulse to forbid the singing of "Hark the Herald Angels Sing" in the middle of July. But on second thought we are inclined to agree that after all we should always joyfully arise and join the triumph of the skies.

In looking back over our second year here in the Congo we can praise the Lord for His faithfulness. Ellis has regained his strength after his illness of over a year ago. To prove to himself and others that he is just about "normal" again he and Loyal Schmidt made a trip to the conference at Nyanga by bike. They left Mukedi at 4:30 a.m. and arrived at Nyanga at noon. News of their coming had gone on ahead and as they entered native villages, they were greeted with a line-up of curious Africans waiting to see these two white men traveling by bike. The trip was uneventful except that they ran out of drinking water and had to travel the last 20 miles "dry." When they got to Nyanga they drank all the cold water Bullers had in their refrigerator.

We are thankful to the Lord for our son Daniel Peter, born in April. He is a great joy and blessing in our home. In the morning he greets us with a smile as if to show his faith in our care for him during the day. It reminds us to look to our Heavenly Father each morning for strength and wisdom for our work. In the evening after the day's work is done we forget our sometimes discouraging experiences as we spend a few minutes with him and share his joys.

Missionary life is quite different from what we pictured it before we came. At first everything seemed new and different and

exciting. Now some of the things that struck us at first as shocking, humorous, eccentric, or strange are becoming rather commonplace. However, there are new experiences every day and new situations to meet which show us that it will take a long long time until we can really understand the customs, feelings, and ways of thinking of these people. Only with much prayer and hard work will we ever even begin to understand them. If the task seemed great when we came here it doesn't seem any smaller now. Maybe it is a good thing a missionary doesn't realize all of this as he arrives at the station for the first time or he might be tempted to turn right around and go back where he came from. We thank God for His all sufficiency. As the problems get more involved we are thankful for a wise all-knowing and loving Heavenly Father. We know that He has called us and has promised to go with us "even unto the end of the world."

Two weeks ago we again had baptism at Mukedi. It was the third time we helped to interview the candidates. The list of candidates to be interviewed is divided up among the missionaries. Each missionary is assisted by an African. This baptism was the first time we understood more than half of the replies. It was really a blessing to hear some of their testimonies and their prayers. We pray that they will be able to hold out against the many trials and temptations that come their way.

As your Christmas prayer for us we would like for you to pray that we may ever be faithful and effective in our efforts of leading these people to be reconciled to God.

Ellis and Edna Gerber.

FROM TSHIKAPA STATION:

Ed and Ada Liechty Write:

Now that we have arrived in Congo, we send you our first letter of greeting. We arrived at a very opportune time, the annual C.I.M. conference being held at Nyanga station, Aug. 8-15. It gave us the opportunity to meet all of the missionaries and their families who are on the field at the present time. The Harders could not be present but we had met them here. We surely counted this a privilege for many of the missionaries we had never met except through the MESSENGER.

We also could observe with great interest the functioning of this body of consecrated

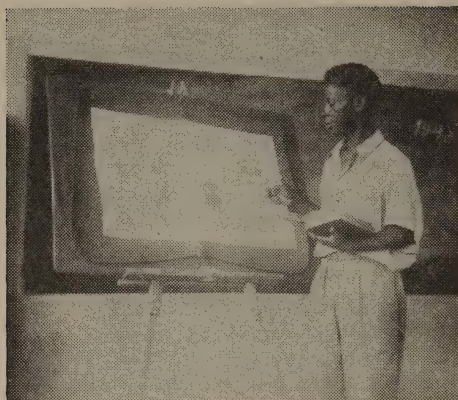
men and women with their many and varied problems. We were impressed with the close relation of their problems with those faced by our own home churches. We also were happy with the manner in which difficult problems were handled. The secret of this of course is in the fact that God was in the midst because they faithfully called upon Him at all times and were fully surrendered to His will in these matters. We believe the theme of the conference "Great is Thy faithfulness" was believed and a reality in their lives.

As laymen coming to serve in a place where we could see the results of many years of hard work and sacrifice on the part of past and present missionaries, we were truly humbled. Were we worthy to step in so easily where others had labored so hard and diligently? Of course we don't know what lies ahead of us but surely the Lord has been good and has ever gone before us. True we have met some problems of adjustment, being taken out of a land of entirely different language, economic and social conditions. We feel the language is at present the greatest barrier but already we can understand and be understood much better than at first. Mrs. Irma Graber is our very efficient teacher and keeps us right on the job even though we do become weary at times. Her patience is truly admirable.

We are enjoying our stay and service here at Tshikapa very much. We believe that more laymen in various fields of endeavor could be a real blessing to the missionary effort and at the same time receive a blessing and a new vision of the needs ever present here. Our prayer and hope is that you at home will make renewed effort with your prayers and give out of the abundance with which God has so graciously provided you, to further His program here in Congo and in every part of the world. Surely He will come when the last tribe has received the witness. Matt. 24:30.

From the Harders:

Sunday morning and there was a lot of commotion around the Chevy carryall as six of the Institut Bibleque men were gathering materials together to put in the car and leave for a week of services. The equipment for each included a flannelboard, a series of Wordless Book lessons, object lessons, and above all their Bibles.



In a way it seemed like a battalion of recruits just out of boot camp piling into trucks for their proving grounds in maneuvers. But this was more than maneuvers. It was going out into battle with the enemy, and in this case for the first time trying out some of the mechanized equipment. And the battle was real, even fierce at times, but the victory was great, for was not Christ, the Captain going before?

Arrangements were made for each man to stay in one village or outstation for one week. Here he would teach the children his Wordless Book lessons in the morning school period, use the afternoon hours for personal work and visiting in the homes, then toward evening gather the village folks, Christians and non-Christians to hear the sweet old Gospel Message, sometimes illustrated, with special lessons on the flannel-board, object lessons, or pictures that help illuminate the Word of God.

The following Sunday afternoon they were again picked up, each having finished his D.V.B.S. class and evangelistic services in the evenings. How you would have thrilled at the expressions on their faces, joy and praise written all over them. So that we could hear what had taken place an informal gathering was planned at Graber's house for each to give a brief testimony of his experiences. A tally of results revealed over one hundred decisions for Christ, and some 37 restored into fellowship with the Lord.

We are especially indebted to a Willing Workers class in America for the 8 complete Wordless Book sets, beautifully done. As one member of the Class said upon hearing of the results this week, "Just think. In just one week that material helped us win over 100 souls for the Lord!" And we trust

that it will many times multiply itself, as each of them move out in full time service upon completion of their course of study in October.

Abbie Ann & Waldo E. Harder.

FROM NYANGA STATION:

Big News from the Bullers:

"Study to show thyself approved unto God." The daily Bible-reading program which was initiated nine months ago is still going strong. True, some have weakened, but many are still reading a chapter a day. The whole New Testament has been read and we are beginning in Matthew once more. New ideas are being put into action to encourage the daily reading. In one of our Sunday afternoon programs all those who have kept up with the reading were permitted to sing in a special song. The stage was crowded. Another idea has been welcomed. At the beginning of each month a Christian Endeavor program is given on the chapters that have been read the previous month. These programs have been multigraphed and sent out to all the regional centers. BIBLE READING! What better way could there be to combat sin and temptation in this land?

"Did you have many childhood fears?" we asked our native pastor as we rode home from regional meeting. We had just stopped at a village where a masked dancer was entertaining a crowd of people. People gave him money for his services. A huge drum calling for three drummers fairly made the earth shake. Our little son was beside himself with fear, especially when the "mbuya" came to the car and peered through the windows asking for francs. "Yes," said the pastor. "I had many. When we were disobedient they would say the 'mbuya' would catch us and eat us. We were afraid of witchcraft and of spirits. The heathen in the villages still have many many fears; but thank God for the Gospel. It has saved us from these fears and given us PEACE."

"It's MINE," said Mark as they gazed into the face of a new baby. "No," argued James, "It's MINE." A baby girl had appeared at the Buller home and these little fellows weren't quite sure who was going to win her. It was explained later that Jeannette Suzanne belonged to the Buller family and she was James' little sister. Mark and James, aged two and one-half, are just learning the power of the possessive pronoun "mine."

In their eyes, nothing is worth anything unless it belongs to someone and then it must be fought for. Isn't that the way it is with the "Joy of our salvation"? Do we possess it and fight for it, or have we let it slip in exchange for the temporary things of life that seem so alluring?

(Congratulations to the new parents!—Eds.)

Gladys Buller.

Selma Unruh Writes:

Dear Messenger Readers,

I'm wishing all you dear friends in Christ a Merry Christmas and A Happy New Year.

Again we are nearing the end of another year. At the beginning of the year we were blind to what would come to pass during the year, but now we have seen many things. For many things that have come to pass we can praise the Lord, but some are not worthy of praise. May the Lord forgive us where we have failed to glorify Him.

The work here has gone forward during the year. We have seen and are seeing fruits of our labor. Just now we are having a large catechism class. About half of them, which will be close to 100, will be baptized next Sunday. Those that are to be baptized were here six months ago for this instruction class, and their Christian lives and conduct have been observed since that time.

We are planning to have a series of meetings here on the station during the last part of this month and the beginning of next month. Kabanga Thomas from Tshikapa will be our evangelist. We are hoping to see some reclaimed for the Lord and others come to know Him as their personal Saviour. Our heart's cry to our heavenly Father is that our Christians might walk in the newness of life, knowing that they have been delivered out of the hands of the enemy—that they might know the joy of victory over sin, being able always to triumph.

The missionary school inspector has been here to see our schools and we have again been inspired to do better work than what we have done up to now. We have a large enrollment in school again as usual. At Christmas time we expect to enjoy a program by some of the students in the upper schools.

At this Christmas season we are again thankful that "God so loved the world that He gave His only begotten Son, that whoso-

ever...". This is the core of our message to our Africans. Many have believed and accepted it. But many, many have not. We wish that you would continue to pray earnestly for our people.

Yours in Christ,

Selma Unruh.

FROM BANGA STATION:

Miss Anna Liechty Writes:

"Do you admit that you have done badly?"

"Yes," answered one of the four third grade boys who had voluntarily come to my veranda for spiritual help.

"Do you agree that you deserve hell because of your sins?"

"No."

"Honk! Honk!" interrupted the truck horn at that strategic moment.

"Preacher Samuel (Ediger) is coming now. We are going to Banga Makondo to hold a service. Can you come again tomorrow evening?"

After opening the door I asked the friends of the boy, "Can you return tomorrow evening? Preacher Samuel wants to go to Banga Makondo right now. The church leaders and compound girls were going along."

"Sure."

Almost all the way to Banga Makondo the girls, the overseers, and the pastor sang hymns and gospel songs that had been translated into Tshiluba. When we arrived at our destination a crowd of people was waiting for us. First we had an accordion prelude of several more songs. Then the teacher of the village led us in a few other selections.

Finally the chairman of the meeting announced, "And now the compound girls will sing." My, how they sang the two songs I had taught them. It was a pleasure to accompany them on the accordion.

One of the overseers preached that Sunday afternoon. At times he spoke in Tshiluba, but frequently he used the mother tongue of the Bashilele audience. At the close of the service half a dozen men and boys indicated their desire to come to the Lord. The African leaders and Sam dealt with them personally.

The following evening the three unsaved boys and the saved friend who had brought them to the veranda the day before returned.

(Continued on page 27)

Does Christmas make a difference? These women say "Yes."

A Christian mother speaks of

Christmas in my Home



When I was a girl Kalala John, our teacher, taught us well in the ways of the Book of God. After two years in his classes and chapel services I accepted Christ as my own personal Saviour.

Peter, a young Christian from another village, made the necessary payments on my dowery and thus confirmed our engagement. Upon his request I was taken to the Girls' Home on the nearby mission station. There I went to school daily and learned many helpful things as I worked in the fields and around the home.

When the tenth moon came around the girls began talking about Christmas. What was that? I was yet to find out but it was not so difficult. There were choir rehearsals and special practises. The missionary lady gave us some special Bible verses to learn. We were to save our pennies for the big Christmas offering. The girls were asking their fathers or husbands-to-be for new headcloths.

On the 24th and 25th days of the twelfth moon we wore our pretty new scarves and took part in the Christmas activities. Everybody seemed so happy and pleased with the services. They talked about the good music and the message. Some had never before heard about the birthday of the Son of God. Others mentioned the pretty little bells hanging from tinsel ropes, the vase of flowers on the pulpit, or the palm fronts arched over the front entrance. That was my first real Christmas. How can I ever forget it?

While I was still in the fourth grade Peter paid the last goat on the marriage dowery. Since we were both Christians and church members we had a nice Christian wedding. Our friends and loved ones rejoiced with us and we had a fine day. My husband was a fifth grade graduate and employed as a houseboy. He was active in the church choir

and the Sunday School. We decided to make our new home in the mission village.

Christmas again is near. Now, as the mother of three children, I enjoy Christmas more than ever. For weeks we have been preparing for it. Our youngsters are busy in school learning their Bible verses and program parts. We have prepared our Christmas offering. We have pounded extra flour and have carried extra water for the guests who will be arriving. We have gathered extra firewood and cleaned the house and swept the yard especially well. We went to the roadside market and bought two chickens for our dinner. Our daddy worked hard and has brought each of us a new article of clothing to wear during the holidays. Peter and I are choir members and have been rehearsing the cantata for Christmas day. I usually carry Ludia on my hip, and sometimes she cries and annoys our missionary choir director.

I shall always be glad that Jesus was born to be our Saviour. I'm happy that the missionaries were not afraid to cross the big waters and come to a strange country to tell us about God's gift to the world. Truly Christmas has made a change in my life, my home, and my community. How happy we are for the birthday of the Saviour!

by Miss Fanny Schmallenberger.

WHEN GOD SENT HIS SON

(Continued from page 4)

The chiefs all sang songs to Him too for their strength had all disappeared. Other people add that Bende died and there was darkness; but He arose and when He arose the earth trembled. They do not say how He died: in the pit inside the house or at another place.

as translated by Miss Aganetha Friesen.

As more and more of our missionaries are studying in Congo's mother country, many of our readers will be interested in the European celebration of Christmas. One who has been there writes us of—



Gule Bells in Belgium

By Mrs. Allan Wiebe

Christmas and all that goes with it seems to come earlier each year in America, but what a surprise to see the stores of Belgium all decorated with tinsels and lights by the 1st of November. Upon inquiring, we are told that December the 6th is the big day in Belgium for Saint Nicholas, because it is on that night that he visits the children and brings them their gifts. This supposed-to-be Saint is worshipped more in Belgium, we felt, than in America. Untiring efforts were made on the part of the parents for their children to see this Saint, so that he might speak with them and present them with a small gift. He was present in all of the larger department stores. The 6th is a national holiday. The day is spent in special interest of the children. Gifts and candies are bestowed upon them.

Christmas trees are usually not put up and decorated in the homes until Christmas eve, although the streets of the downtown area and the department stores may display them after the 6th. Except for a few decorations at church entrances and the downtown area, one hardly knew that Christmas was nearing. The old familiar carols we loved so well were strangely absent, nor did the bells ring out the joyous news that Christ was born. Since the country is so predominately Catholic, one saw many pictures of the Virgin Mary with the Christ-child pasted on bill-boards, and the reader was impressed with the need of his going to church and giving liberally during this season.

Christmas among the Protestant Christians was celebrated with programs in the churches and special services on Christmas

day. For the missionaries, there was the annual party given by the Swedish missionaries, thus acquainting us with the customs of that land. A banquet dinner is usually served to those missionaries spending the holidays in the city of Brussels by a committee of American missionaries, selected by the group. It was our privilege to have a Christmas dinner with a Christian family. Although the menu varied a good deal from our American Christmas dinners, (the turkey, dressing and cake were missing) we were grateful for the warmth in Christian fellowship which we could enjoy, all because of the coming of the Christ-child. After the dinner, the candles were lit on the tree and fresh fruits and cookies were enjoyed. Although some adults may give each other gifts, the average family is satisfied to enjoy a bit of extra meat and fruit on this day.

One couldn't help but think of the many poor about us at that Christmas season. It seemed there were so many more than we had ever met in the States. Many of them live more or less on a bread diet. A common sight, which we will never forget, was that which we saw once a week, when the garbage cans were set near the street to be emptied. Always one would see, the poor, the crippled rummaging through them, to see if they might find something extra to add to their meager diet. What a privilege was ours to help distribute some of the Christmas bundles prepared by our churches back home. To see the joy with which many displaced parents and children received these bundles gave us the most satisfying Christmas joy we had yet experienced.

Mrs. Allan Wiebe.

The Kings Business

SEMI-ANNUAL MEETING OF C.I.M. BOARD

R. L. Hartzler, Secretary

The semi-annual meeting of the Congo Inland Mission Board was held at Calvary Memorial Church (of the Evangelical Menonite Conference) in Chicago, on October 11, with all but three of the eighteen members present, one of these being represented by proxy. In addition as has been the case in recent years at the time of this fall meeting, a goodly number of members of the Ladies Auxiliary, pastors of constituent churches, and missionaries were present, making this another in a series of such meetings long to be remembered for the inspiration and fine fellowship which prevailed.

The morning session was given over largely to the hearing of a report from the field as submitted by the field chairman, Rev. F. J. Enns; and to the consideration and adoption of the financial budget for 1956 in the light of the askings by the field conference. In his preliminary study Bro. Driver had reached the following totals as needed for the purposes indicated:

Missionary Allowances	\$100,961.40
Passage To and From the Field	27,500.00
Study in Belgium	5,970.00
Field Work (Evangelistic, Educational Medical, Industrial, etc.)	44,124.00
Home Administration and Promotion (including publication of Missionary Messenger)	14,184.00
Auxiliary Funds (For special purposes such as buildings, cars, etc.)	19,700.00
Total Budget for All Purposes	\$212,439.40

After separate caucuses by the several groups of conference representatives, at which they considered their respective portions of the amount needed, their conclusions were brought together and found ample to meet the need. The unified budget as above was then adopted. Our Central Conference Mission Board has set a goal of \$24,000 for foreign missions in 1956.

A new angle to our work is the rising need in Congo for a secondary school, comparable to our high schools. Since this represents a

larger venture than schools for more elementary education and with a lesser number of students to be served, it is deemed advisable that if or when such school is established, it should be in cooperation with other missions. The field administration has been in touch with certain other possibilities on this respect. It is possible that a special need for this purpose will become a part of the budget for 1957.

Adoption of the report of the Candidate and Personnel Committee in the afternoon authorized furloughs for the following in 1956,—the George Neufeld, Peter Buller, Arthur Janz and Waldo Harder families, and the Misses Lois Slagle and Lena Friesen. By the same action the following will be returning to the field,—Kornelia Unrau to Kandala, Mary Miller to Kamayala, Allen Wiebe's to Tsikapa, Harold Graber's to Charlesville, Fanny Schmallenberger to Tshikapa, Erma Birky to Kamayala, Levi Keidel's to Banga (if sufficient housing can be provided by that time), and Robert Bontrager's for another term of service with L.E.C.O. at Leopoldville.

In a special services of recognition citations were read and certificates of recognition awarded to Rev. Allen Yoder for long time service on the Board, and to Misses Erma Birky and Fanny Schmallenberger for their extended terms of service on the field.

In the evening session words of greeting and testimony were brought by the missionaries present. Attention was then turned to a consideration of the work of the constitution revision committee, looking to adoption of the revised document. Some question was raised about the timeliness of the article pertaining to membership and the representation of the groups concerned. It was accordingly decided to adopt the rest of the constitution, excepting the article in question, thus leaving the membership of the board as is for the time being. In accordance with the action thus taken the

TRAGEDY STRIKES OUR C.I.M. CIRCLE

Death stalked the highways on Sunday evening, October 30, and invaded our C.I.M. official family by taking in its toll the lives of Brother and Sister Arthur H. Schertz of Metamora, Illinois. Mrs. Schertz had gone to Indiana with a friend and had spent the weekend with her daughter and family at Decatur, Ind. Bro. Schertz waited for her at the home of her sister in Washington, after the evening service at Calvary Church. Upon her arrival they soon started homeward, but about a mile from home their car collided with one driven by a member of the army air corps. So severe was the impact that both drivers were killed instantly and Mrs. Schertz was pronounced dead upon arrival at the hospital in Peoria. There being no survivors of the crash, it will never be known just how it came to pass; but a whiskey bottle with the seal broken, found in the other car, may furnish a clue to the cause of it.

Arthur H. Schertz was born near Metamora, Ill., February 6, 1889, the son of Peter and Anna Schertz. Mrs. Schertz, nee Esther Strubhar, was born at Washington, Ill., April 6, 1895, the daughter of Rev. and Mrs. Valentine Strubhar. They were married Dec. 28, 1916, and spent their entire life together on the farmstead east of Metamora. Six children came to bless this home, who now survive, viz: Arthur, Jr., and Harold who were associated with their father in farming; Mrs. Kathryn Davis and Miss Ruth E., both of Denver, Colo.; Mrs. Harriet Soldner of Decatur, Ind., and Mrs. Dorothy Hostetler of Wonewoc, Wis.

Brother and Sister Schertz were both

executive secretary will become an appointee of the board rather than being elected from a membership of the board. A nominating committee will also be appointed to study the matter of board organization and submit nominations for the election of officers at the annual meeting of the board.

When the busy day came to a close there was a general feeling that its work had been taxing, but that it had been done with diligence, and with zeal, and with joy. May the Lord whose is the work and the harvest, bless the efforts put forth here and on the field.

loyal and active members of Calvary Menonite Church, she being treasurer of the Adult Endeavor group at the time of her death. Bro. Schertz was for many years the missionary treasurer of Calvary Church. During the past 16 years he served as a member of the Central Conference Board of Home and Foreign missions, during the past five years of which he served as treasurer of the Board. In 1947 he was elected by this Board to serve as one of the Central Conference representatives on the Congo Inland Mission Board, and since 1950 was vice-president of that Board.

As treasurer of the Central Conference Board he received the contributions of the conference churches for mission purposes, almost all of the funds for foreign work going to the C.I.M.; and he was always eager to be able to remit in full from month to month. As a member of the C.I.M. executive committee he was faithful in attending the regular and special meetings of the committee and the Board, and in reviewing and passing on the credentials of missionary candidates, which function has in late years been assigned to the executive committee.

His interest in the work of the C.I.M. was keen and well-known by those who worked with him. One of the strengths of the C.I.M. cause is the interest in and vital contribution to its furtherance on the part of laymen. Bro. Schertz was one of five such members of the Board, who constituted almost one-third of its total membership. In choosing laymen for such roles the question usually arises as to who will, or can break away from other demands in order to attend meetings from time to time. Lay members of the C.I.M. Board have set a notable record in this respect, and while Bro. Schertz's duties called an extra amount of such attendance he was faithful in the discharge of those duties.

The cause at large and at home calls for more such devoted and zealous lay servants. Every phase of the work, especially missions, gains much from the enthusiastic and active support of those who have not been called to special lines of Christian service, but who love the Lord and seek to promote His Cause. To this end may it be true of Bro. Schertz that "he, being dead, yet speaketh. (Heb. 11:4).

Fair Food for Congo's Hungry

A full stomach means an open heart. The program of agriculture is an invaluable aspect of missionary effort.

By Victor Buck

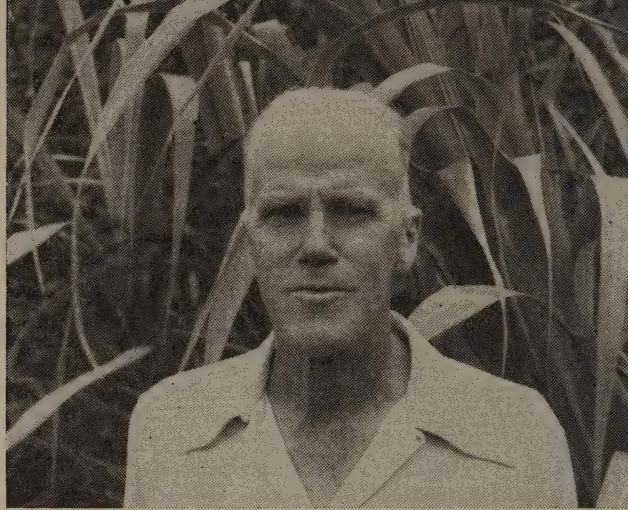
The Purpose of Agriculture in Missions:

The agricultural missionary endeavors to overcome and prevent plant and animal diseases, insect and other pests. He also tries to improve the health of the people by getting them to grow and to eat a better and greater variety of foods, especially proteins such as soy beans. One of his great aims is also to urge and help them grow more profitable crops so that the national church may become entirely self-supporting. Healthier nationals and missionaries as a result of agricultural missions, helps also to reduce materially the work of the medical missionary.

Plant Introduction:

When Kamayala mission station was opened in 1930 the food plants grown in this section were very limited in number. So one of the first things that was done agriculturally was to introduce many new ones as well as some better ones. Some of the more important ones were the oil and coconut palms, citrus fruits, avacadoes, mangoes, guavas, papaya, Mulberries, bananas, pineapples, sugar cane, sweet manioc, taro, bamboo, and others.

Manioc is the most important and generally grown native food plant. The sweet variety of it, introduced with the opening of the mission work here, is a very great improvement over the commonly grown very bitter varieties, which must be soaked several days to free them of their bitterness and to render them palatable. This variety is also the most disease resistant. The mosaic leaf disease of the manioc (the African name for it being the same as for



The author standing before sugar cane, an introduced plant which thrives and is used in making cane syrup and brown sugar. A stripped stalk of sugar cane is the African's candy stick.

leprosy) has very much reduced the yield of this their most essential food crop. I have been fighting this very destructive disease ever since I first came to Africa in 1920. Even though it still is not yet conquered, yet I have overcome the disease to a very great extent; so much so that the demand for seed of it for planting is very much in excess of the amount available for distribution. This food is also invaluable to the white man, being one of our best potato substitutes. Likewise they at first had only very bitter varieties of other foods, such as tomatoes. Much better varieties were at once introduced and the demand for the seed was soon very great.

Missionary Vegetable Gardens:

The white man's vegetables are the most difficult plants of all to grow here in the tropics. The very hot and humid conditions are ideal for the rapid spread of plant diseases. During the dry seasons such gardens grow and produce the best. However, then all the water for them must be carried from very great distances. This added expense makes it prohibitive at that season for the missionaries to have many fresh foods.

Soil Fertility:

Although it is very commonly thought that all virgin tropical soils are very rich and fertile, yet it is found to be quite the contrary here where the soil is among the poorest in all Congo. Consequently one of our greatest problems is securing suitable fertilizers for the crops grown. Tree rot, stump dirt, leaf mould, ashes, black dirt from termite homes, green manuring plants such

as legumes, composts of manioc peelings, garbage, weeds and trash of all kinds are the fertilizers chiefly employed. The termites from these black dirt hills are also very valuable as a meat ration for poultry and help produce high egg production. The place of Agriculture in the Full Picture of Missions:

The agricultural missionary should, above all else, preach diligently the Gospel and do all possible to bring others to a saving knowledge of Christ. But poorly fed people make very poor listeners, learners, and re-

ceivers of that blessed Gospel. The evangelistic should go hand in hand with the agricultural work, as it does with the medical, educational, and other phases of the missionary endeavor. Consequently a very great effort is put forth to grow and produce food needed by the school children, orphans, clean leper children, lepers and African personnel. It is important to help the people in every way possible agriculturally so that they may joyfully receive the Gospel preached to them and accept it to their salvation and edification.

Oil palms were introduced into the Kamayala area and planted along the station avenues by the author. The fruit provides high-protein food for orphans and mission children.



CHRISTMAS AT A LEPROSARIUM

(Continued from page 7)

lage to village until I finally found a place to live. I was all alone for my children were taken from me when my husband died.

"One day as I was washing with the women at the river they noticed a spot on my back and called me a "leper." They all left me and so I was really an outcast. Again I was driven from the village and lived on the food I could steal at night. Many times I stole the food which people placed on the graves for the spirits. I slept in a grass shack at the edge of the forest. I feared the wild beasts at night and the people in the daytime.

"Soon the leprosy spread over my body and my hands and feet were sore. Then they dropped off, eaten away by the disease. One day when I couldn't hunt food any

longer, the government doctor passed by and found me. He sent me here to the colony. I was scared of the white people and was afraid to eat the food they gave me for I feared it was poisoned. I did all I could against them and was mean to all I met. I hated the children for they had always made fun of me. Here at the colony it was different. Everyone treated me kindly and wanted to help me. Even the children brought food to me. Then too, when I heard of the strange new God who loved and gave His Son to die for me, I couldn't resist that love. I gave Him my heart. Now I am very happy because He loved me enough to die for me and save me from my sins."

Years have passed since our first Christmas at the leprosarium. Each year the same

(Continued on page 27)

BIRTHDAYS

Of Our Missionaries and Their Children

December

2 Mr. Charles Sprunger	Bluffton, Ohio
3 Evelyn Schnell	Banga via Charlesville, Congo Belge, Africa
4 Miss Donna Williams	Charlesville, Kasai District, Congo Belge, Africa
9 Rev. Melvin Loewen	14 Avenue de la Brabanconne, Bruxelles, Belgique
10 Darrel Edward Rocke	Charlesville, Kasai District, Congo Belge, Africa
12 James Peter Buller	Nyanga via Tshikapa, Congo Belge, Africa
14 Dr. Merle H. Schwartz	Mukedi via Kikwit, Congo Belge, Africa
14 Betty Jean Rempel	Mukedi via Kikwit, Congo Belge, Africa
18 Marilyn Jane Wiebe	2353 South 8th Street, Omaha, Nebraska
19 Rev. Peter Buller	Nyanga via Tshikapa, Congo Belge, Africa
23 Mrs. Loyd Brown	Mutena vit Tshikapa, Congo Belge, Africa
25 Rev. Victor Buck	Kamayala via Kahemba, Congo Belge, Africa

January

1 Mrs. Vernon Sprunger	Kandala, via Gungu Kikwit, Congo Belge, Africa
2 Nancy Graber	Tshikapa, Congo Belge, Africa
4 Mrs. John P. Barkman	148 Parkway, Dinuba, California
5 Mrs. A. D. Graber	Tshikapa, Congo Belge, Africa
13 Leland Rocke	Charlesville, Kasai District, Congo Belge, Africa
15 Evelyn Ann Jantzen	Kamayala via Kahemba, Congo Belge, Africa
18 Delbert Duane Dick	Mutena via Tshikapa, Congo Belge, Africa
18 Rev. Levi Keidel, Jr.	Route 1, Carlock, Illinois
18 Miss Mary Miller	Kamayala via Kahemba, Congo Belge, Africa
20 Mrs. Allan Wiebe	2353 South 8th Street, Omaha, Nebraska
23 Sandra Sue Bertsche	Mukedi via Kikwit, Congo Belge, Africa
26 Mrs. Samuel Ediger	Banga via Charlesville, Congo Belge, Africa
27 Rev. John P. Barkman	148 Parkway, Dinuba, California
27 Rev. Frank J. Enns	Nyanga via Tshikapa, Congo Belge, Africa
28 Mrs. John Zook	15 Lambermontplaats, Antwerp, Belgium
29 Mrs. Henry A. Toews	Inman, Kansas
30 Mrs. Lawrence Rempel	Mukedi via Kikwit, Congo Belge, Africa
31 Leola Eleanor Falk	Kandala, via Gungu Kikwit, Congo Belge, Africa

February

1 Mrs. John B. Jantzen	Kamayala via Kahemba, Congo Belge, Africa
6 Rev. A. D. Graber	Tshikapa, Congo Belge, Africa
7 Rev. Samuel Ediger	Banga via Charlesville, Congo Belge, Africa
9 Mrs. Levi Keidel, Jr.	Route 1, Carlock, Illinois
9 Mrs. Waldo Harder	Tshikapa, Congo Belge, Africa
10 Henry Paul Toews	Bethel College, North Newton, Kansas
10 Miss Kornelia Unrau	Kandala, via Gungu Kikwit, Congo Belge, Africa
11 Dr. Elvina Martens	Charlesville, Kasai District, Congo Belge, Africa
12 Rev. George B. Neufeld	Mutena via Tshikapa, Congo Belge, Africa
16 Miss Lodema Short	Nyanga via Tshikapa, Congo Belge, Africa
19 Faith Eidse	Kamayala via Kahemba, Congo Belge, Africa
20 Miss Tina Quiring	Charlesville, Kasai District, Congo Belge, Africa
21 Stanley Allen Graber	Pretty Prairie, Kansas
23 Doretta Ann Dick	Mutena via Tshikapa, Congo Belge, Africa

FINANCIAL STATEMENT

September-October, 1955

RECEIPTS

	General Missionary Fund	Personal to Missionaries	Specific Gifts Fund	Totals
E.M.C. Conference	\$4,935.22	\$326.00	\$4,107.48	\$ 9,368.70
E.M.B. Conference	8,092.28	197.40	65.51	8,355.19
General Conference	8,266.85	359.15	502.68	9,128.68
Central Conference	4,803.66		15.00	4,818.66
Other	2,428.86	327.60	1,232.05	3,988.51

Grand Total receipts\$35,659.74

CONGO MISSIONARY MESSENGER

The KIPOKO CHURCH STORY

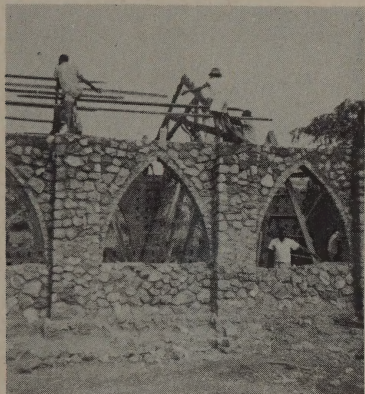
(Continued from back cover)

many people of our district were there too. We were almost 4,000 people there that day. Our senior missionary, Mr. F. J. Enns cut the ribbon and we entered into this new House of God with great joy in our hearts. Mr. Enns and Mazemba Pierre spoke the Word of God, Mr. Janz gave the account of the building of this house and Mr. A. D. Graber from Tshikapa station offered the dedicatory prayer. Asst. Pastor Kazadi Matthew of Charlesville and Asst. Pastor Ngongo

David of Nyanga were also present.

Friends, now we have a church of stone with a permanent aluminum roof built by the Christians in the Kasai district. But above all, if you and we will build Jesus Christ in our hearts as we have built this church we will have greater joy. Does the beauty of our faith shine out to all around about us as the beauty of this church does to all the people who see it? Let us each one answer in his own heart.

Your friend and co-worker,
Kingungu Jonathan.



Building Kipaka Church



Church assembled for dedication ceremony

CHRISTMAS AT A LEPROSARIUM

(Continued from page 25)

"old yet new Christmas story" is told. Carols are sung, but now our congregations are much larger. The power of God is still being manifested in the hearts and lives of those suffering from leprosy. Now, each Christmas we sit together around the table of the Lord and partake of communion. Truly our hearts are filled with praise to God for all those who have been redeemed by God's grace and who, though victims of this dread disease and considered outcasts by their fellow-men, have found hope and a true Friend in the Lord Jesus and the message of Christmas.

MISS ANNA LIECHTY WRITES:

(Continued from page 19)

There was joy in the presence of the angels as one by one the three definitely acknowledged their need of the Saviour and accepted Him Who died for us and rose again.

"May we come again to have you teach us more about the Word of God?" queried

the boy who had thought he did not deserve hell.

"Of course. When would you like to come?"

"When you have evening devotions with the boys who work for you."

How about coming right after we have devotions so each group will be smaller?

"Fine."

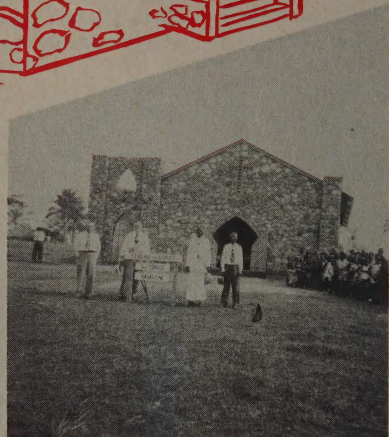
They still come several evenings a week. Often they have questions concerning different aspects of the Christian life or the Bible.

Please pray for these babes in Christ. Pray also for the ones who came forward at Banga Makondo. Pray for the girls in the compound and the women. The few Christian Baluba women do not have the kind of attitude toward the Bashilele women that can help win them for the Lord.

Pray for me as I teach the boys here at the house, as I have devotions with and teach songs to the girls in the compound, and as I have charge of the women's meetings.

the African Builds His Church

Missionary Janz describes this as "the most inspiring experience I've enjoyed since coming to Congo." Here as related by an African national, is



THE KIPOICO CHURCH STORY

Greetings to all our friends from far and near in the Name of our Lord Jesus Christ.

This is the account of the building of the church in the Kasai: In May of 1955 our missionary Art Janz sent word to all the Christians and chiefs of our district to meet on a certain Saturday at the mission regional school at Kipoko. The day came and all the chiefs and people were there together. The missionary told us that it was time for us to enlarge our work here. He said that since the Gospel had come here even before it reached Nyanga the day had come for us to build ourselves a church of stone with a permanent roof so that we would have a real church to worship in. He proposed that every Christian shall carry his share of stone and that this stone shall all be given for love to build this house of God. Also that every Christian shall give of his money to pay for the cement, wages, roofing and lumber that it will take. The chiefs and Christians heard all these words and decided to have a conference to talk it over. After they talked it over they said that they accepted all the missionary's words.

We began to carry stone in the month of May and carried much stone into the month of June too. Then the missionary came with his six masons to begin building the church. First of all, Mr. F. J. Enns and Mr. Janz came and helped us to decide upon a location and then we had a ground breaking ceremony. They began to build in June and finished building in July. During these weeks our missionary Art Janz came and lived here with his family.

On the tenth of July the missionary and I began travelling from village to village to collect the money. The people gave freely toward the church and did not shirk at all. The church cost a little over \$800 besides all the stone which was given by the Christians.

When the church was finished in the beginning of August they were having a missionary conference at Nyanga and so we planned to have our dedication together with all the C.I.M. missionaries. Oh, it was a great day for all of us. On the 14th of August all our missionaries came and many

(Continued on inside of back cover)